

THE
AMERICAN THEOLOGICAL REVIEW.

No. IV.

NOVEMBER, 1859.

ART. I. — *Faith. — Its Principle, and its Importance.*

[We publish, under this head, President Lord's Address before the Porter Rhetorical Society, at Andover, on its last Anniversary. The careful and intelligent reader will observe, that Faith, as described by the author, is, or includes, that intuitive knowledge of the truth and excellency of divine things, described by Edwards in his Treatise on the Affections; as shown in the first article in the second number of this Review. Edwards, in some of his remarks on Faith, makes that intuitive knowledge essential to it. — Eds.]

THE design of the Society which has done me the courtesy to ask this address, though specifically rhetorical, has a wider reach. For a Christian orator, — a preacher, — can be effective only as he has professional knowledge, that he may know what to preach; and wisdom, that he may know how to preach; and virtue, that he may not preach or withhold the truth, in unrighteousness.

Objective formal helps are also requisite. The preparation of the preacher is a great work, and great work requires large apparatus. Schools, colleges and seminaries are important. But they are not indispensable. Some men do better without them than with them. John Bunyan would have been spoiled at a university. Christ preferred, mostly, unlearned men for his apostles. One of the most useful preachers I ever heard, could

not have given the syntax of his texts. But such men are not good for all purposes. Mark was a faithful inditer of the facts of his Gospel. But he could not have written the Epistle to the Romans; nor Whitefield Calvin's Institutes. God suits his servants to his occasions.

Moreover, methods are important. We come out here, or there, or nowhere, according to the road we travel. And there are many roads. Sacred learning is affected by secular learning, and the types of philosophy are as various as the schools or the latitudes. One man studies at random, by mere impulse; another defers to instinct; a third to the sentiments; a fourth to experience; a fifth to free speculation upon facts; a sixth to mere images and ideas; a seventh to a supposed higher intuition; while some affect to separate the precious from the vile in all. Some appreciate no method but their own, and are one-sided. Others run all methods together, and are confused; and the more comprehensive and discriminating may be led most astray, biased by a wrong prejudice, and starting from a false idea.

There is good in all schools, and forms, and methods, and in some books. But none are perfect; and there are evils and dangers in the best. They turn out, practically, for good or evil, according to the principle that rules them. Our course and issue depend on our departure, as a logical conclusion comes back to its premise, be it right or wrong. Wherefore the preacher must have a principle, and a right one, or no schools, forms, or methods could save him from being a false learner and a blind guide, however he might be able to play well on an instrument.

We ask, then, for the principle requisite, first and last, for a preacher of the gospel. But it is not a peculiar principle. It is the same that is requisite to every other scholar, to every other man, if he would not abuse his faculties, pervert his influence, and destroy his soul. For all knowledges, offices, duties, interests, responsibilities, are related. They have a common origin and dependence in God, and a common reference to moral government. For that, every thing that is, subsists, and every thing that exists, acts out its own peculiar nature. The common principle by which we recognize, though we cannot comprehend, this vast relationship, and accord with it, and fulfil the ends of our

being, by any art, science, economy, philosophy, religion, is faith. This alone connects the natural to the supernatural, and realizes, substantiates, the comprehensive scheme of the divine government, in measure, to our minds. The idea of interpreting and knowing any one department without reference to its ordained connections, — say, of interpreting any branch of physical or mental science, its phenomena or its laws, as if it were a thing by itself, and independently of its relation to moral government as set forth in the divine word, — is absurd, upon the admission of a personal God and the inspiration of scripture. Language is the highest possible vehicle of thought, and a revelation in language must be admitted the criterion of all other related knowledge, or we are set afloat at once on a wild ocean of hypothesis and conjecture. What God discourses of the earth or man must be authoritative and final, or, of necessity, as things are, we have only the blind leading the blind, and both falling into the ditch together. But to God's wisdom we attain by faith alone. Faith, — the article of the standing or falling church, — the divine life reproduced in the dead soul by the Holy Ghost, and bringing it into harmony with God, whereby the restored soul is drawn out to meet, accept and receive all the objective realities of God in nature and revelation, as the soul's proper food and aliment, and to make the divine word the critic and test of all professed knowledge, wisdom, or virtue; this divine principle, by which the soul is in Christ, and affects Christ, and follows Christ who illuminates the darkness of the sin destroyed world, of the natural mind, of natural society, of all material natures accursed and broken up for the sin of our great progenitor; this heavenly light which shines back upon the ages of history to interpret God's providence in the past; which shines down upon the ages to come, to give us the true interpretation of prophetic history; which shines around the present, whereby the past and future are made subservient to our daily profiting as we go along; — this divine faith, by which the elders obtained a good report, and the church in all time subsists, and we look that the kingdom of God shall come in glory and majesty, and his will be done on earth as it is in heaven, and the groaning and travailing creation shall be set at liberty; this living and effectual faith, not exclusive of books,

forms, mechanisms, or of methods, theories, systems, schools, but in distinction from them, and above them, yet working in them, through them, and especially out of them, working everywhere mightily, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; — it is this, first, midst, last, which, though truly necessary to every man, is necessary emphatically to the Christian preacher, and alone makes his work subservient to its great end, — the glory of Christ.

Of this faith I propose to speak, — as to its principle, and its importance to the preacher.

I. THE PRINCIPLE.

What is it? I ask, but to answer that no answer, by way of definition, can be given. For faith, subjective, is a divine essence, the gift of God, and therefore indefinable. It is a matter of simple consciousness, superinduced upon the fallen soul by a divine afflatus; and no account can be given of it more than of the wind which bloweth where it listeth, and we hear the sound thereof, but cannot tell whence it cometh, or whither it goeth. Faith, being a principle thus mysteriously produced by God's Spirit, and the spring of all truly evangelical activity, is, of course, not like a process or conclusion of our reasoning faculties, which can be described. It is the point from which the reasonable soul sets out, and not the methods which it takes, or the judgments in which it terminates. It is not reasoning, nor a product of reasoning; but an anterior and ulterior divinely inwrought power of perceiving what the soul aspires to understand, afterwards, by reasoning, and an affection to what is, through a divine impulse, intuitively perceived, but not yet rationally understood, and is not reducible by any known methods, or to any known measure, of human science. Faith presupposes rationality. It is the property only of a rational being. It is impossible to the brutes. And a true faith is always necessarily reasonable, in the highest sense; for it appropriates God's reason. But it precedes reasoning, and is distinct from it. It is God's constituted spring and guide of the reasoning powers in the heirs of his salvation, where-

by they are trained to a proximate conformity to his will. Faith is not reasoning ; and the result of reasoning is not faith, but a judgment, an opinion, a presumption. The faith is from God ; the judgment, the opinion, the presumption, and the reasoning process which issues in them, are our own. The faith, being divine, is true ; the subsequent reasoning, being our own, is liable to all the errors and mistakes of our disordered faculties. The judgment which we form of the object of faith, may be wholly unlike the object itself as it first appeared to faith. What I believe, is the glorious sun. What I judge, is the sun, as I dimly perceive it through the mists of earth, or through smoked glass ; or it is a thousand dingy suns reflected from deceitful surfaces, or a pale lunar ray, or a murky twilight, or midnight darkness when my reasoning faculties are benumbed. Faith is a principle with which I set out. But I may come out, by false reasoning, where I lose sight of the principle with which I started, and become a heretic, an apostate, which is very likely if my faith be merely *natural*, — that is, a mere instinctive sense of God, and not also an adoring affection to him, as implied in that supernatural faith which is his gift. I may begin with God, and end in Atheism or Pantheism, to which the nominally Christian world is now so rapidly tending on the right hand and the left. The Romanist begins with God ; but his sensuous reason brings him out practically in a painting, or a graven image. The Rationalist professes to begin with God ; but his speculative reason brings him out fanatically in a mere idea. The one, by his inductive logic, stiffens the Godhead into a block ; the other, in the solvent of a subtle imagination, dissolves him into thin air. Wherefore it is, that, if we would be satisfied whether a man has faith, even a natural as well as a saving faith, we must inquire, not whether he holds to what he has reasoned out, — his dogma, his theory, his system, — for every mere sectarian, partizan, or hypocrite, will do that ; but whether he will meekly drop, or disparage, his own reasonings and conclusions, and go back with you to the simplicities from which he started. If he will not do that, — that is, if, in the conceit of his proud reasonings, he chooses to abide by his own judgments ; if, for example, he holds to God only as he defines him according to experience, or figures him according to the

imagination, or to the word of God only as it can be interpreted in conformity with the theory or system which he has reasoned out, — it is evident that he has no true faith in God at all. He has become a philosopher, but has lost his religion, — that is, if he ever had any but in profession, — and consequently has no foundation for a religious character, and cannot be an effective preacher. He may write an astonishing treatise after the manner of the school; but he must leave the school, and go up into the mountain with Christ, before he can make an evangelical sermon.

Faith, then, cannot be described, and it cannot be understood but by believing, and then not understood according to any scientific meaning of that term. Here all natural wisdom fails. Do we ask what subjectively constitutes a believer? The answer is, — faith. Or what constitutes faith? The answer is, — believing. We can give no philosophical account of faith, the essential principle, more than of love, or hope, or peace, or joy. They are all modes of the divine life in the regenerate soul, and can no more be defined than life itself. Tell me what life is, and I will tell you what faith is. Or, rather, live yourself, believe yourself, and you will have no need to ask the question. The little child loves his parent with all his heart. But ask him what love is, and he will answer only by throwing himself into his parent's arms. We can seem to answer the question. We can say with Paul, that "Faith is the substance of things hoped for, and the evidence of things not seen." But Paul gives us not an account of faith, but of its influence in bringing divine realities near to the believing mind, just as one could give no account of light, caloric, electricity, gravity, but by their phenomenal effects. Or we can illustrate the idea by putting it in different attitudes before the mind. Thus: God impresses himself mysteriously upon the conscious nature of every man, whereby every man is brought into a relationship, not in our present fallen state, of affinity, but of attraction to himself, and has a capacity, a susceptibility, of religion. That is faith, by periphrase; but faith according to nature. It is the faith of natural religion, — of Deism, in distinction from Christianity. It is not saving, because God, according to nature, is not a reconciled God, but a moral

governor, an offended lawgiver and avenger. According, however, to Christianity, God impresses upon the renewed soul, supernaturally, by the Holy Ghost, a sense of himself as he is in Christ, — the great mystery of a just God and yet a Saviour, restores its lost affinities, and through the inscrutable love of Christ, brings it into fellowship with the Father and the Son. That is saving faith — the origin and fountain of a life of holiness, but an ultimate fact of renewed consciousness, and beyond description.

A like observation belongs to the faith of scripture. God reveals and declares himself by certain doctrines and precepts, histories and prophecies of his Word, — all matters of fact and reality illustrative of his perfections. The natural man receives them not as they are intended to exhibit, and do literally exhibit the government of God ; but they are foolishness to him, and he cannot know them because they are spiritually discerned. He may understand the terms, but has no affecting sense of the realities described. He has not faith. The Holy Spirit vitalizes the soul, — restores its moral activity, the lost harmony of its powers ; and all these facts are then seen in their desirable fitness, significancy, and beauty. They are accepted, appropriated, laid up in mass as henceforth the food, support and guide of the new life of God. That is faith. The soul, so affected, believes, just as the restored blind man, when he sees the sun and feels his genial heat, believes in the sun, and not in a chimera of his own fancy. The faith, in all these cases, is no result of reasoning. Reasoning has nothing to do with it. Go on to reason with your new believer ; that is, undertake to convince him, by mere scholastic argument, that there is a sun, or God, or Christ, or heaven, or hell, and what they are, and how they are, and how or why they are what they are and not otherwise, or how they might be otherwise, and consequently better or worse ; expatiate in these mazes, and faith falters, or possibly expires. Your believer, if the principle with which he begins is not profound and vital and sustained by special influence from above, proceeds to questioning, discussing, disputing, philosophizing, to setting up hypotheses and systems of his own, till the original faith is quite obscured, and he resolves the sun, and all the glorious facts he saw

and felt before, into notions and ideas. Faith is transferred from the living soul to the sentient brain. It becomes a thing of the nerves, and not of the conscience and the heart, a sentiment and not a love. It settles into a crudity of sense, or passes off in vapor; and though it then arrogate the highest name of wisdom, it is thereby more fully demonstrated to be foolishness with God. Wherefore, Christ exhorts us in those remarkable words — “Except ye be converted, and become like little children, ye cannot enter into the kingdom of God.” And Paul: “If any man among you think to be wise in this world, let him become a fool that he may be wise.”

I am aware that few men, after they have addicted themselves to free speculation about these high matters, choose to submit themselves to the simple teachings of the scripture, and become as little children. It has become remarkably characteristic of Christians in our day, that having seen many real or seeming advantages gained from much reasoning about natural things, they are reluctant to admit that they cannot equally by the reasons compass the supernatural, and, through intellectual pride, put themselves in very false and dangerous relations in respect to literal scripture. It is thought to be almost requisite in Christian learning that one should go through large processes of reasoning in respect to matters of faith, as of natural science, in order to be effective servants of Christ, and that a religion cannot be worth much except it be also a philosophy. The presumption insensibly grows, that faith cometh not so much by hearing the word of God, as by judging of that word according to the standards which learned men have set up for criticising all subjects whatsoever. It is wonderful what consequence it often gives now to ministers to be talked of as intellectual, which generally means a faculty of saying loftily what neither themselves nor their hearers understand, and which produces only the effect of obscuring divine realities, and turning the attention of hearers from the true Christ to the infatuated preacher. But this is evidently a false presumption; for if it be that faith cometh by reasoning rather than by a divine influence on the soul, it must be presumed to come by one or another of those methods of reasoning of which alone our rational faculties are susceptible.

Take, for instance, the Godhead according to natural religion, or God in Christ according to the Gospel. Suppose one to admit these propositions, and to profess that he admits them because they have been proved to him by the arguments which are in use among the philosophers. Now I grant that these arguments may have, in some sort, convinced the man in question of the truth of these propositions; that is, the propositions now seem to him probable. They are more likely to be true than not. He may no longer undertake to controvert them. This is important. But I deny that it is faith, or like it, or necessarily connected with it, or that a living faith is possible as a mere natural consequence of any of our acquired methods of reasoning, or of the conclusions in which they issue. I affirm that our reasoner had faith, a natural faith, or an evangelical faith, before he began to reason, and would not otherwise have begun at all; that is, that he did not begin to reason about God without an anterior sense of God, and did not go on to reason correctly about him without an anterior love of him; and that, independently of faith, the conclusions at which he arrived by reasoning were not certainties such as faith alone contemplates, but probabilities not worth as much as the faith with which he set out. Indeed, independently of faith, they are mere ideas, intellectual images, and practically worthless, or possibly injurious as substitutes for the vital principle by which only they could rightly affect the soul.

This is as true of one method of reasoning as another. It is true of the *a priori* method, the inductive, the speculative; and if there be any higher methods professing to combine the excellencies and omit the defects of others, it is true of them; for no multiplication of finites can make an infinite; and for any eclectic philosophy to attain to the absolute of wisdom were as absurd as for any man to reach heaven by climbing upon the shoulders of his preceding neighbors, or to produce a God by compounding the races of mankind. It is equally true of all methods, that no man begins to reason to the being, or character, or government of God, without having the idea of God already in his mind; and the process of reasoning which he carries on does but confirm, or illustrate, or otherwise modify that original idea, or serve to remove objections that other reasoners bring against his

profession of it. The probability which he arrives at is but of analogy, or hypothesis, or mere speculation. It is greater or less according to the elements which he introduces into his argument. It is good for something. It is necessary in disputes, and is useful as far as disputing is of any consequence ; which, however, is far less than is commonly supposed, especially in the pulpit, which is the appointed place of the gospel itself, and not our politics or metaphysics of it. If we had nothing else, it might constitute a basis sufficient for a reasonable confidence or hope, and he would be inexcusable who should refuse the evidence, or the obligations growing out of it. The Atheist, Pantheist, Deist, may thus be beaten with his own weapons ; and educated Christians, at least the leaders of God's people, should know how to turn them back upon him on fit occasions. But, though he be confounded in argument, he becomes not thereby a believer. Or, if he becomes a believer, which is not at all probable, it is only inasmuch as he stops disputing, and suffers the original instinct to prevail. He believed in God before he began to dispute against him. He disputed because he did not like to retain God in his knowledge ; and he gives up his dispute now only by having his slumbering sense of God awakened by your better argument, which, however, would have been better awakened by a direct appeal. That is all the advantage which you gain by reasoning. It is good for what it is worth, not much at any time, and nothing at all for absolute evidence, but for probable confirmation or enforcement of anterior evidence, which is better. That anterior evidence does not reject your probable support. But it does not rely upon it. It is better without it than with it when your probable reasoning becomes, as it is likely to do, ambitious and pretending, and sets itself up, not for a probability, which it is, but for a certainty, which it is not, and which, because not a certainty but a probability, however it might constrain the judgment, could never be the foundation of a living faith, and moreover, if not rightly handled, might usurp the place of faith, and convert the inexperienced disciple from a very good Christian into a very poor philosopher.

Faith, then, is subjective in the soul, inwrought by a divine power. It is the gift of God, and excludes all humanitarian boasting. It

is in no sense whatever man's, except as man is the conscious receiver of it, and by it thenceforth is enabled to use his rational faculties agreeably to their constitutional design ; that is, gives them a true departure and brings them back again. It is not the product of reasoning. It consists not in admitting any conclusions of the reason. To profess a dogma, or a creed, is not to be a Christian. It anticipates reason, is the appointed guide of reason, and the reason is exercised aright only as it obeys the heavenly voice. It is not a feeling, a sentiment, an emotion ; for these are produced by reasoning, and they have not necessarily any corresponding objects out of the reasoning mind. One can reason himself into a state of high sentimentality by fictions as well as by realities, and, without the strong mastery of a vital faith, generally a great deal better. He can be sentimental over a romance, a mere chimerical idea, a fiction of his excited brain, when his heart would be hard as flint in scenes of real joy or woe. To such a man dreams become realities, and realities are nothing but bugbears to fret his excited nerves, and stir him up to a visionary madness, which is easily propagated till a nation is on fire. What is reasoned is a conception ; what is believed is a fact, not the thought of God, but the very God ; not the image of Christ, but the very God-man formed in us, the hope of glory. A sentiment is of the nerves ; faith is of the heart. The one is magnetic, the other is moral. The one feels ; the other loves, and receives and appropriates. Are we convinced by reasoning that there is a God ? We say how great, how wonderful, how amazing is the thought ! We are impressed with awe and fear. Do we believe ? We say, " Bless the Lord, oh my soul, and all that is within me bless his holy name." We argue, and admire. We believe, and rejoice with joy unspeakable and full of glory. An argument extorts from us acknowledgment. Faith stretches out our arms. We are convinced, and, in a soothing reverie, shut our book. We believe, and spread our wings. The convinced man extinguishes his light, and composes himself to sleep and pleasant dreams. The believer trims his lamp, and calls in his friends and neighbors to rejoice with him. The philosopher turns his mind in upon his own conclusions, complacently dignifies his powers, and

spreads himself round for influence, victory, and glory. The Christian annihilates himself, and delights to lose himself in God. The philosopher dies, submitting, because he cannot help it, to a universal law. The Christian dies, and shouts, "Oh death! where is thy sting? Oh grave! where is thy victory?" The philosopher attempts the swelling Jordan on his raft of logic, or his bubbles of conceit, and is swept along. The Christian's head is lifted by the angels, and they bear him on their wings to heaven.

II. We are now led to observe THE IMPORTANCE OF FAITH TO MINISTERIAL CHARACTER, —

1. *In respect to knowledge.*

It belongs to an educated minister to be a proficient in good knowledge, not as the end of life, or of his profession, but a means of attaining to that end, — the glory of Christ in the ingathering of his elect. But what is acquired in our preparatory training is not properly knowledge, but the elements of it, the material out of which it is elaborated, the implements by which we fabricate it. In acquiring these, which are indispensable, in their order, we acquire not knowledge, but the power to acquire it, — that is, discipline, and a method of learning. Knowledge is the results which are gained and laid up in the course of practical life. It is the conclusions at which we arrive, the judgments we form, when these materials are put together, experimentally, in their fit relations to each other, and to the primary and settled principles and truths on which they depend, and which alone give them consistency, spirit, and effect. Knowledge is the synthesis, the reconstruction of propositions and truths which are at first instilled dogmatically by teachers, and are afterwards subjected to analysis, and approved upon comparison with the criteria which, by natural or revealed religion, have become the common property of the race. The memory may be filled with words, terms, definitions, and the imagination with ideas and notions, and these reduced to logical formularies and graced by rhetoric; — that is, there may be a great variety and accomplishment of learning without knowledge. The mind will necessarily

be filled with materials, whether it knows or not. Its powers are active, excitable, and will be stimulated by the objects which the senses let in through observation, instruction, reading, discourse, and it will more or less reflect upon them. But this signifies little when the materials of thought and study have no foundation, or a false one of images and conceits. Knowledge supposes a substratum ; it implies a building, with its apartments in due proportion, and its furniture in fitting order. It is the work of architecture. But architecture without *principia* is impossible. We have no basis, no corner-stones, no relation of parts, no coherence, symmetry, or permanence. Our house is made of mist, or dreams. At best it is a thing of loose, disjointed materials. The more of them we have the worse ; for they are mere rubbish and obstructions, — a great heap, but no building, which soon becomes a nuisance, and requires to be abated. It is in other people's way. It is with any man, or with society, in this respect, as with one afflicted with a peculiar kind of hungry disease, the more he eats the poorer he grows ; or with one abounding in self-righteousness, in old houses, or wild lands. Every such increase of possessions brings him nearer to want and beggary. We have known many such, and some thinking men affirm that our people in general now possess not so much thinking power, or sound intelligence, or capacity for moral training and self-government, as when they enjoyed not half the seeming advantages they do at present, — which is certainly possible, and worthy to be thought of, though it might be invidious for a schoolman to say it, implying as it does, a public tendency to a superficial morality and atheistic unbelief, which are not acceptable words to a complacent generation. Therefore I do not affirm it. But I believe it ; and the principle to which it is related, that individual and social prosperity depends not so much on the quantity of any thing we possess, as on its quality.

Do we say that we have knowledge of the right quality ? But how can we say this except in reference to some standard, some criterion ? We may say that we know because we have read the books ; because our parents and teachers have so instructed us ; because our more intelligent neighbors have so affirmed ; because our church, our party, our society, have so resolved.

This is well, if they are infallible, and if we simply believe what they have a divine authority to declare ; for faith is the highest kind of knowledge. But as Protestants we reject that postulate. We deny an infallible church, or an infallible society. How know we then that what we have so received is knowledge, and not rather mere fancies, or unconscious fallacies, or designed sophisms ? Do we ask, — must we not accept them, however that may be, because parents, teachers, and governors are our constituted guides, and the law is to be taken at their mouth ? Certainly, we lie under that disadvantage, as things are in our present imperfect state. But God requires us to go by authority only so far as we cannot go alone. We are not always children, and ought not to behave as such, except in malice. What is put bodily into our minds, for discipline, is to be sifted and analyzed by our growing faculties, and reconstructed and laid up with enlargements for the enduring property of society. To prove all things, and hold fast that which is good, is both God's precept and the only evangelical philosophy of learning ; for we hold to an evangelical philosophy, however we like not to use that so much misappropriated term, which Paul, because of its abuses, utterly rejects. But how can we prove, without reference to a standard authoritative equally upon our teachers and ourselves, — first truths pertaining to a natural faith, or revealed truths to be accepted on the authority of scripture by the saving faith of revelation ? Otherwise it is possible that both ourselves and our human authorities will plunge together, — which has been the experience of mankind in general since the world began.

Society, the world over, has ever been and is now more than ever distracted by confused ideas, talkings, disputings, babblings. Protestantism itself, by the intensity of its action upon curious and undiscerning minds, is broken up into discordant sects, and the elect are saved by it at a great expense of other souls. Governments are unsettling ; schools wrangle ; society is resolving itself into its elements. It is flooded with theories of all sorts on all subjects, — religion, morals, politics, points of order, fashion, etiquette ; methods of reasoning, of education, of agriculture, trade, finance, of improvement and reform. Every man who has a thought, prints it. He has endorsers sufficient to give

him at least a local notoriety, and society is consequently kept in a continual ferment. The intellectual deluge is already over the tops of the mountains, and minds are tossing and plunging in it like the sinners in Noah's flood. These facts are equally obvious to all men, and confessed; yet no two classes interpret them alike, or refer them to the same causes, or turn them to the same practical account. Such is the wildness of society. If, in this universal whirl of life, there is true knowledge, who has it? Who had it in Athens? Who has it now? The masters disagree. Are they all right? That is impossible. Suppose a common element of right; which must be supposed, or society would dissolve at once, and die before its time. Yet that common element is neutralized, or covered up, by their partisan peculiarities. It is precisely that part of their respective systems which is turned to no practical account, but just to sanctify the doubtful matters which figure most to their excited minds, and about which they respectively disagree, or as the basis of a formal courtesy where there is no cordial fellowship. The consequent confusion spreads. You may meet in one day twenty men of as many different minds, all shrewd, intelligent, earnest, confident, of similar advantages, fresh from their respective schools as new coins from the mint. Ask them how they know what they respectively profess. Will they refer you to a common oracle, a common standard? That would be absurd; for a common oracle gives not such uncertain and contradictory responses. But every man is his own oracle, his own interpreter, or rather the retailer of his patron saint, the mouthpiece of his party, the advocate of his convention, and ready to die not only for the right, which is unquestionable, but also the rightness, which is almost infinitely improbable, of his private judgment. If we would know any thing aright, we must turn away from all these prejudiced and committed partisans, and go, not in the spirit of a mere dogmatic or denominational conservatism, or a reckless and profane rationalism, into the closet, and sift and analyze them all by God's ordained tests and re-agents, and on our knees inquire, "What saith the Lord?" We must go back to faith; to the elementary truths which the sensuous, the superstitious, the chained, the formalized, the crusted, the stiffened, or the liberated, the spiri-

tualistic, the conceited, the flippant, the fanatical, have on the one part buried, or on the other part evaporated out of sight. Else we shall only add to the confusions till the Babel is complete, just as it was in Egypt, Athens, Rome, Jerusalem, and every other nation that God has destroyed, at the crisis of their respective histories.

Faith takes us to Christ; to the only pure truth; to the absolute; to the foundation; and faith alone. It has substance and reality. It can bear up whatever one builds upon it, which cannot be said of any conclusions of the reason. If we suppose these conclusions to be proximately just, they are so only inasmuch as they come out in the same principles from which the reasonings have their beginning, and which, before reasoning, are the substance of our faith. But the conclusions of the reason are almost infinitely unlikely to be just. They are limited by our finite nature, though that is of little consequence in comparison with the disorders introduced by sin; for ignorance is as nothing to passion, prejudice, lust, ambition, and all that brood that find their lodgment in the sin-destroyed soul. The great modern master of the inductive reason has done what he could to expose the idols which sway our faculties in the investigation of truth. But Bacon could not subdue the idol loves that insensibly vitiate the best processes of the human mind, and enslave the apostate will. The truest results even of experience compare not with God's absolute knowledge, which we appropriate by a living faith. Shall we substitute the human for the divine? We must not, though that human reason be of an apostle. That apostolic reason is safe only so far as it is inspired. While one says, "I am of Paul, and another I am of Apollos, are ye not carnal? Who is Paul, and who is Apollos, but ministers by whom ye *believed*, even as the Lord gave to every man?" Apostles are nothing but as they reflect Christ upon the believing mind. What know we of God or man, body or soul, life or death, first things or last things, like the only true Christ? Or who shall interpret them to us but the Spirit that proceedeth forth from the Father and the Son, and whom we dishonor and grieve away when we accept any master or philosophy as the guide of life?

God knows that we have not time to study supernatural things

in this world, except to know that they are, and *what* they are, and the proper scientific *evidences* on which they rest, that is, God's words and acts, and not the philosophical account of them ; and that if we had, we could not find them out by searching ; and that if, with great weariness of the flesh, we could make plausible and dazzling conjectures, it would be infinitely better to take the simple realities, bodily, as God puts them, upon trust, and spend our time in spreading abroad, not our conceits, but his revelations, for the glory of his name. God condescends to our weakness. God impresses himself personally, preceptively, doctrinally, upon us, and declares himself, in letter, figure, and symbol, that himself explains to us, so that if we will accept his testimonies with a childlike simplicity of faith, our foundation is laid at once, and laid for ever. We have nothing thenceforth to do but to build ; and whoever from such a sure beginning goes on to build, by the method of faith, will soon, almost unconsciously to himself, have set up an edifice, a fit spectacle to the ages. That is what the church of God ought always to have done, and long ago have become the perfection of beauty, the joy of the whole earth, which, otherwise, must for ever be impossible till the "times of restitution." But, if we choose rather to spend our lives in vain reasonings and disputings, and, instead of building by faith, to set up our own ideas, or our neighbor's better ones, inductive systems for our enemies to batter down, or speculative castles to be pierced by God's lightnings, we are not as well off when we die as when we began to live, and are likely to go from one vanity to another till we lose the power of a true discernment. Nay, I doubt not that the right discipline of faith would give to the people of God an advantage even over the angels, and qualify them to be taller ministers in a higher age ; for is it not written that though the angels are now ministers to this present world, yet not to them but to the saints hath God put in subjection the world to come whereof we speak ? Such honor have the blood-bought of Christ, when he shall see the travail of his soul.

If it be imagined that faith, held to be not a thing of reasoning, and consequently not definable, or possibly demonstrable, after a human method, like a theory or system, therefore is not real and substantial, but a mere enthusiasm, let it be inquired, What is any

theory or system worth, however reasoned, that begins not in some principle assured to faith, and comes not back again to its native home? Or, what if faith be not definable? Is life? Is gravity, electricity, caloric? and are they not real and substantial? Am I an enthusiast, or fanatic, and no true man, because I cannot comprehend and define these subtleties, or expound all their natural laws, or any of their supernatural interruptions? Am I not a man because I will not go beyond the *phenomena* to explore the *mystery* of these unsearchable creations, or attempt to enlighten the world with my poor account of them, instead of warming it with good fires in the cold, or warding off the summer's lightnings, or overcoming the friction of its machinery, or otherwise relieving its wants and miseries, by what God has permitted me to know? Am I not a man unless I can bring the Almighty within the circle of my empirical logic, or square him to my hypotheses, or prove his personality, or his attributes, or the credibility of his word, or the wisdom and goodness of his providence, because of their fitness to my *a priori* or speculative ideas? Must I be God before I can be a man? And is my highest proof of manhood re-envelopment in Divinity? Where do we come out on that road? Instead of building on a settled reality that belongs, by God's ordinance, to our present state of nonage and discipline in this world, shall we go about looking for the philosopher's stone, or perpetual motion? We cannot have them actually, if we try, by searching. But we can have them virtually, that is, enough for a probationary state, by faith. What want we more? Had the blind man whom Jesus restored to sight, suffered himself to be puzzled by the wisdom of the unbelieving Jews, though he might not have lost the blessedness of seeing, he would have lost the greater blessedness of seeing God through the objective world then first revealed, the blessedness of an humble, grateful, obedient character acquired by faith. How beautiful was it, when he stood up against his adversaries with an argument, though not after any fashion of artificial dialectics, yet infinitely more conclusive: "Whether this man be a sinner or no, I know not. One thing I know, that whereas I was blind, now I see." He stood to his self-evident proposition, to his faith, and there he could and did stand

against all the sophistry of earth and hell. Doubtless those Jews went away and called him stiff, severe, impracticable, or an enthusiast, a fanatic. What then? Let those laugh who win. Christ has taught us who was the gainer in that dispute: "For judgment am I come into this world, that they who see not might see, and that they who see might be made blind."

2. *In respect to wisdom.*

He is a wise man who uses true knowledge, be it less or more, in reference to the ordained ends of life; the man who bettera his own condition and that of his neighbors, in respect to their true interests, according to their need and his own ability. And he is a foolish man who leaves this good work undone, through a miscalled conservatism on the one hand, *i.e.*, the mere dogmatist, or for the sake of an imaginary good which faith pronounces to be impossible, *i.e.*, the rationalist, on the other, or who practically renounces faith and the institutions of faith, because they reprove his stupidity, or his infatuation. That wisdom which would conquer the world for the sake of ruling it, or rule the world to appropriate it, or please and inflate the world by constructing its Utopias and airy castles that come to nothing, putting its falsehoods for truths, and its truths in such unnatural relations as to make them practically the worst of falsehoods, is not the wisdom of faith. Faith proposes right ends, and right means, and both proportional, effects yet future but desirable and possible and promised in God's covenant, and causes adequate to produce them. That is wisdom; not the sensuous wisdom which would save mankind by chaining them, nor the fanciful wisdom that would do it by speeches and resolutions, nor the exasperated wisdom which is mere folly, of turning all things upside down, and taking the risk of what would come next. It does not exhaust itself in stretching towards objects which it cannot reach, to the neglect of more important objects at its own door. It does not undertake a crusade against the infidels at Jerusalem, and leave Christian Europe to destruction. It neglects not its rocky pastures; and does for them what their ruggedness and sterility admit. But it lays out its strength upon the productive meadows, as Paul did his work mainly for the elects' sake. It observes God's beautiful law of *ratios*, — "Whosoever hath to

him shall be given." It does good to all men as it has opportunity; but especially to such as are of the household of faith to which it belongs. It sends the gospel to the heathen, the Jew, the Mahometan, the Indian, the negro, according to their respective capabilities and needs, or as Edwards would say their quantity of being, and preaches it faithfully to better their character in their respective spheres, and thus qualify them for whatever God's wisdom may appoint. But it more nourishes the tree of Christianity where God has planted it, and struck its roots, that its leaves may not wither, but be ever fresher, and greener, and more abundant for the healing of the nations.

There is a kind of faith which seems to gain by wisdom, a humanitarian in distinction from a Christian wisdom, and thereby to secure many of its ends. It adapts its means to its ends sometimes with great sagacity and prudence, wiser in its generation than the children of light. And it is very likely to be coveted by young men because of its apparent propriety and success. It gives them place, name, condition, power, accomplishment, — all which objects, good when God wills them, are quite too apt to figure exorbitantly to their excited fancy whether God wills or not. Its spring and end are not of faith, but of self. Or faith and self are so mixed up in their minds that both are neutralized, and they play fast and loose with society till they drop into insignificance or contempt. There is another kind of faith which is better, and yet worse, as when one proposes to himself good ends such as God approves, but adopts secular means and expedients to gain them, such as God forbids, doing evil that good may come, whose damnation is just. Such is the Catholic wisdom, or a mere dogmatical wisdom, of enforcing the people to build up an ecclesiastical, or the rationalistic Protestant wisdom of flattering them to build up a philosophical hierarchy, both better so far as Christianly baptised, but worse because the holy water is held to sanctify the still unregenerate spirit. It is sheer hypocrisy. Such is the despot's wisdom to oppress the weak that he may unduly exalt his own perhaps legitimate prerogative; and the demagogue's to cajole and inflate them to the same end; — in which respects, as I think, the Catholic world, and the rationalistic world, which constitute a very considerable

portion of the whole world, now differ mainly in name, costume and appearance, but are similar in essence, and come out alike, though by different roads, in the same condemnation, — the same to the leaders and, extensively, to the led, unwisely suffering themselves to be so abused, willing to be insulted for the sake of being protected, or cheated for the sake of being entertained. And the seeming controversy between these parties really amounts to nothing. That is, according to the wisdom of faith, it is merely world against world, a house divided against itself, Satan casting out Satan, and there is no victory on either side, but, in the long run, a mutual defeat, greatest, however, on the side of the naturalized Protestant who puts a better cause to a greater shame.

Not such is the wisdom of faith, antagonistic as it is equally to all the selfish antagonisms of earth, and holding to the true Christ in opposition to all the antichrists whom the true Christ just uses first to check and balance, and then to destroy one another. It rises as they fall, made wiser by their mistakes, and wisest by shunning them, and heartily renouncing them, and all the temporary popularities and seeming advantages which it might gain out of them. That is the wisdom of faith. It wins not the wrangling parties of the world to each other, or to itself. It corrects not their errors, however it disinterestedly still preaches to them the truth, though it burn for it. And the faggot is very likely to be its end, as Christ has taught us. For the selfish world will not be corrected. It cannot be corrected without conversion; for there can be no effect without an adequate cause, and God, the only adequate cause, is not pleased to convert it, hugging, as it does, its spurious wisdom, and substituting its shallow falsehoods for his truths. He leaves it to justify his holy sovereignty in its condemnation. He permits it to roll round in its circles of unbelief demonstrating still more its folly at every one of its successive apocatastases, and the contrary wisdom of those who win by faith. So, by faith, Noah, that great preacher of righteousness, converted not the antediluvian world laughing him to scorn till the flood came and took them all away. But then he gained, in faith's highest sense of gaining; for was not his greater wisdom manifest when, on the devouring waters, he sailed above the deluged world? And

Abraham was wiser when he forsook the world, at God's command, and would have slain Isaac his last worldly hope, still assured by faith of being the father of many nations, in whose seed all the families of the earth shall yet be blessed ; as Daniel also was shown to be wiser than the King of Babylon when God delivered him from the mouth of lions, and set him over the affairs of state, while he turned out the haughty Nebuchadnezzar to eat grass like oxen ; just also as when another Babylon shall be cast, like a great millstone, into the sea, the saints over whom it had seemed to triumph, shall come forth to receive a kingdom and dominion over the earth which had been drenched with their righteous blood. That is the wisdom of faith, wise in God's wisdom, great in God's greatness, strong in God's power, and exalted on the God-man's throne.

To a simple Christian man it seems strange how the world is captivated by its great men who only seem, for a while, to rule it ; the men whom it calls wise, its philosophers, politicians, statesmen, heroes, prelates ; who carry on affairs by the principles of the world, and not by faith ; who merely pay cold compliments to faith, and who, though inclined, would not be suffered to believe, for the world would not tolerate a leadership of faith. It is strange that so many good men and preachers of the gospel are emulous of the world's favor and patronage, and drop into an undignified subserviency, when they might know, by faith, that their greatest gain by all that labor and travail, is their greatest loss. One would think that the word of God, and his providence in history, would instruct them better than to covet a glory that will so soon be tarnished, or to build up their tall edifices, just to be burned with fire. Not that I would undervalue the world's wise men. God forbid ! for even a political wisdom has a sort of greatness and value relative to its own natural and temporal ends, as nature and time have a value relative to these dying bodies, which, however, are worth not so much as we think for, except in reference to the resurrection. The world must be carried on in its probation, till the day of the Lord, and it should be carried on by its wisest men. " Woe unto thee, oh land ! when thy king is a child, and thy princes eat in the morning." If the ship of state must go through the storms and breakers, let its ablest

men be at the helm. And if it must go down, as it must at length, without Christ, let it go down scientifically, like the ship that bore Paul to Rome. But we want faith for that. The governor must have a Paul at his side, to teach him how to make a scientific wreck. And it is better, after all, to be a prisoner on board, like Paul, among prisoners, when the governor himself and his pilot coadjutors are at their wit's end. That is what we want for Christ's ministers, faith's wisdom, faith's deliverance, and in the end faith's glory, when the great ship — the world itself — sinks, as it will, as faith declares it must, not in an ocean of water, but of fire.

3. *In respect to virtue.*

Faith, being a vital power, is energetic; it is inworking. It has an inherent *vis vitæ*, so that our character rises up towards perfection out of its own principle. It is not part merely placed on part, like what we manufacture, but is naturally developed, like what grows, whereby its divine origin is declared. If faith were an intellectual operation, a matter of reasoning, it would enter no more deeply into the soul than the chambers of the intellect, and, whatever should come of it, would be a mere conception which is virtually nothing, or a sentiment or an emotion which are no better. Our faculties stand in no necessary relation to one another. If one moves mechanically, the others may be still, or act oppositely and be in conflict. I may perceive, and not understand, understand and not feel, feel and not approve, approve and not consent. There must be a common vital impelling principle, or the machine will not work at all, or it will work unequally and break in pieces. That principle is faith which worketh by love, without which nothing comes of nothing. There is meaning in what Christ affirms, — "He that believeth not shall be damned." It is a necessary law; for, without faith, the soul has no motive power, in a right direction, but the will is enslaved, and salvation is naturally impossible, *just as naturally* as for any other effect to be produced without cause. The infant child would die before it could find its mother's breast but for the living instinct; and that instinct would not prevail over the natural disadvantages, but for the *στοργή*, — the affection. But see the wisdom and goodness of God. He gives the child the

instinct and the love, that is, a natural faith, and the little thing finds its nourishment of course, and grows right along. So are we little children of that new birth of faith which is of grace. That takes us directly where we find sustenance for our spiritual life, to God our father and the Church our mother; not the Romish Church, for that is built on inductive reasoning, nor the neological church, for that comes of speculation, but the church that stands on the rock Christ. We find that aliment by the new indwelling sense and inworking love. Believing we reach forth to the sincere milk of the word and grow thereby. Faith takes us not to a conclusion, a judgment, but to Christ; not to a spectre, but the living Christ, inwrought, antecedently to all judgments or imaginations, in the renewed soul, and giving impress and character to its acts. By faith all divine truth is brought home to the believer, not fancies, hypotheses, theories, systems, but the doctrines that are from heaven, which are not ideas, but facts, and have a living reality in the newborn soul. The mere philosopher calls the believer a fool, or an enthusiast. But a fool knows not where to begin, or how to come out, and a believer does both. He can go to the city and return. Faith corrects enthusiasm. Enthusiasm comes of an idea, a notion, an opinion, a judgment of the bewildered reason. It is a product of sophistry. All fanaticism which ever keeps the world astir for nothing, is traceable to false reasoning or mere images of the morbid fancy. Faith sets it right; for faith relates not to mental images, unverifiable and impracticable subtleties, but historical realities. The greatest enthusiast is the greatest unbeliever with a Christian name, who swears indeed upon the Bible, but not the contents of it, and to a God who exists nowhere but in his own fevered brain. Enthusiasm follows a fiery-vapor, faith the sun — God, Christ, the advent, the cross, the regeneration, the resurrection, the judgment, and all these bright, illustrious, till the mists generated from the low places of a vicious reason interpose their obscurities and conceal the glory. Faith converses with the things of the Spirit who teaches them not as they seem but as they are, and whatever virtue there is in these realities thenceforth produces its natural effect in the development of the gracious principle within. All God's truth, received by faith, works in the active and moral

powers, and they work out, accordingly, whatever it, by the force of its own divine nature, determines to be reproduced in the believer's life. A mighty action and reaction are ever going on in the believing soul, light stimulating the faculties, and they increasing the capacity of sight, the expanding vision taking in larger pencils of the heavenly rays, till eagle-like the soul looks steadily at the sun, and soars and mounts, and falls into that ineffable ocean of light and life.

Even a natural faith has sometimes a sort of conceptional or formal virtue that, by comparison, serves to illustrate that which is of grace. There was a remarkable old man among the ancient Pagan sages who knew more than any other man before, or then, or since, of the deep things of God as disclosed to nature, and whose excited intellect the little birds that flew over and alighted upon his venerable head from the mountains of Israel, quickened almost to a supernatural activity. He discoursed here and there of the divine principle of virtue, though he did not and could not know it, like Edwards, by its name of love, and interwove with his sublime philosophy of nature, some golden threads from the sublimer philosophy of faith, so that such a web as his, out of the precincts of Zion, was never woven. Among us Christians the noise of cannon, fife, and drum, the rumbling of wheels, the whirring of spindles, the everlasting galvanic click, and the worse altercations of sensuous and speculative parties, both in Church and State, have drowned the voice of Plato. And a greater than Plato has withdrawn from noisy commercial marts, and idolatrous academic groves, and confused popular assemblies, and hustling anniversaries, to those secret places where the more intent disciples of Jesus commune with God. The utilities, proprieties, expediences, contrivances, and mechanisms, the outside finish, adornment, and artificial movement, are with us, but the animating spirit, except here and there, in more obscure recesses, has gone back to the shades of the mighty dead. But from out these calm retreats sometimes come forth a few earnest witnesses to those interior truths of which Plato caught a glimpse in the distant faint *aurora* of the coming Christ, and which the coming, dying, rising Christ left to guide his disciples through the noisy, politic, and fighting world. Nature itself, when God

so helps it, testifies, and the supernatural Christ opens and explains what regenerate nature only can understand, and the Holy Spirit alone produce, the love not of the true, the beautiful, and the good, — mere notional abstractions, but the concrete of God and man, the fulfilling of the law. It was Christ's own virtue. It beamed on Plato, through the obscurities of old tradition, but he could not reach it, and, the heart being untouched, the faculties of a noble soul were spent in visions, and upon airy structures of a commonwealth not to be looked for till Christ shall make all things new. It was only Christ's, impossible to all men but the God-man, and those to whom he giveth power to become the sons of God by a justifying faith, who are "born, not of blood, nor of the will of the flesh, nor the will of man, but of God?" But faith makes his supernatural virtue yours or mine, and its victory ours. Faith triumphs in Christ over the sinfulness of a fallen nature, and the accumulated oppositions of an apostate antichristian world, — the Latin corruptions of the old Greek, the French, German, English, and American corruptions of the old Latin, and their common corruptions of the everlasting Gospel. Faith takes us back to those heights of the old natural wisdom where our fallen humanity culminated in Plato, and from which, for its aggravated unbelief, it has, for two thousand years, been running down. Farther back it takes us, beyond the Alexandrian and Greek philosophies, into that typical and prophetic age when patriarchs, priests, and prophets, rapt in heavenly vision, foresaw and heralded the glories of the Messianic reign, in which the ever-living Christ should put down all the antichrists, and sit upon the throne of his father David. By faith, now, even in the thick of those accumulated sophistries and falsehoods which refuse that throne to Christ, we can fight our way through to the illustrious forthcoming scene of our Redeemer's triumphs; for faith worketh by love. If Plato's natural virtue was energetic, inwrought, and inworking, according to his natural order, Christ's infinitely more, as the substance is better than the shadow. It will make God's people manifest, in due time, when their earthly Pharaohs shall have slaved and scourged them a little longer, and bring them through a worse wilderness and Jordan to the promised land, to a holy city — to a New Jerusalem which cometh

down from God out of heaven prepared as a bride adorned for her husband. For "I heard a voice out of heaven saying, Behold the tabernacle of God is with men, and he shall dwell with them, and God himself shall be with them and be their God."

I seem now to see the more impassioned strugglings of this heavenly principle, in the long sophisticated and bewildered church of God. I seem to see some anxious resolved young men platonically and dreamily contemplating another *aurora*, — the *aurora* of Christ's kingly glory; and even some old sleepers, in their dark chambers, disturbed by strange omens, and feeling to find their lamps. What is this that cometh up from the wilderness but the spirit of a reviving faith which God is reproducing under those old mechanisms which have so long compressed and restrained the vital energetic virtue of this heavenly grace? What is this that descends faint and fluttering from its ethereal circuits with the Prince of the Power of the air, and makes for the ark of God, but the spirit of a reviving faith finding a home and a rest nowhere but in that symbol of the everlasting covenant? Beautiful, how beautiful will it be in its development, glorious, how glorious in its triumphs, — the spirit of a living faith, and not what we have had for these hundred and fifty years, throughout the Christian world, a philosophy of faith. It is the Greek *ἀρετή*, the Roman *virtus*, both indeed better in their pagan simplicity than the virtue of a superstitious or a fantastic Christian period, but restored, refined, animated by the more excellent *ἀγάπη* of the sinless Christ inwrought in the believing soul. It is the recovered affinity of the soul to God, the heavenly sympathy which seeks God over all, in and through all, and the end of all; the grace that is at once positive in its attraction to the good, and negative in its repulsion of the evil; negative of error, positive of truth; negative of man, positive of God; negative of earth, positive of heaven. It appropriates the true Christ wherever it finds him, though among publicans and sinners, and rejects Satan though he sit as God in the temple of God. It embraces the starved and putrid Lazarus because of the divinity within him, and refuses Dives in his gorgeous halls; and it refuses or accepts both equally as they refuse or accept the Christ whom it adores, and the obligations which he imposes on them in their respective

spheres. It knows how to be abased, and how to abound; how to be full, and how to suffer hunger; how to use all God's creatures according to their design, with a thankful, regulated and submissive mind. It knows what to do with nature and art, learning and skill, genius and taste, power and influence, — the all things of earth, so as to appropriate their good, and make their evil confound itself. Its loving and genial heart teaches it to behave well at weddings, as of Cana, or at the grave, as the grave of Lazarus, rejoicing with them that do rejoice, and weeping with them that weep. It comes out unharmed from the asceticism of the middle age, and the intemperance of the old age, and the conservatism and radicalism of all the ages of a corrupted gospel. Old superstition cannot enslave it, and new fanaticism cannot craze it. It will not freeze into formalism with the one, nor with the other scatter firebrands, arrows and death. It governs not by coaxing and flattery, but by God's law, and relaxes not the severity of law for fear or favor, but for mercy, because in Christ mercy and truth have met together. It imagines not more virtue in a pledge than in the ten commandments, in a secret or open voluntary society than the family, state, or church; nor a grip to be better than the right hand of fellowship; nor the restored paradise to be located at any New Harmony, or Brook Farm. It punishes not vice and crime by feasting them in model prisons, but by putting them in fetters or on the gibbet; and rewards not virtue by amusing it with prizes and picnics, but a generous "well done, thou good and faithful servant." It makes it appeal not to the courts of fashion, but the court of heaven; not to the bar of public opinion, but the tribunal of a righteous God. It moves not by the desire of happiness, but the love of Jesus; it trusts, in its difficulties, not to the laws of nature, but the providence of God, and looks, for its justifications, its successes, its triumphs, not to human expedients and policies, but to Him who seeth the end from the beginning. It struggles on through all adversities, "Rejoicing in hope, patient in tribulations, continuing instant in prayer, in all things approving itself in much patience in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors, in watchings, in fastings; by pureness, by knowledge, by long suffering, by kindness, by the Holy Ghost, by

love unfeigned, by the word of truth, by the power of God, by the armor of righteousness on the right hand and the left; by honor and dishonor, by evil report and good report: as deceiving, and yet true; as unknown, and yet well known; as dying, and behold it lives; as chastened, and not killed; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, and yet possessing all things." And what is more, it never hates. While it condemns, it pities; while it punishes, it weeps over the doom of the apostate city: "Oh Jerusalem! Jerusalem! thou that killest the prophets, and stonest them that are sent unto thee: how would I have gathered thy children together as a hen gathereth her brood under her wings, but ye would not." And then it turns away to die; to die, yet to live, to rise again. *Resurgam! resurgam!* is blazoned on its shield; to come with Christ in glory. "Blessed and holy is he who hath a part in the first resurrection; on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a *thousand years*."

ART. II. — *The Divinity of Missions.*

A DEFENCE of the cause of Foreign Missions is hardly demanded at this day. There are indeed some who question its practicability, and others who oppose it; yet the providence of God has given it a position, which commands, very generally, a favorable judgment concerning it. The great necessity in respect to it, arises from the want of deep, spiritual convictions as to its intrinsic character and its claims on the sympathy and co-operation of every friend of Christ. It is with the design of promoting such convictions, the following thoughts are presented. The work is such, in its nature and combined agencies, as to give it distinctness in the operations of the church. It is acting out the true spirit and office of the church, but in such a form and with such appliances, as to make it a distinct enterprise. The views here offered will be comprised under this idea, — *The Divinity of Missions.*

The *literature* of missions strikingly illustrates their spirit and value. It is already rich and varied in its productions. The resources of the historian, the statesman, as well as the biblical scholar, are thereby greatly enlarged. A recent contribution to this department of literature, entitled "The Land and the Book," we have already learned to cherish as a noble fruit of twenty-five years of missionary labor, spent by its gifted author in the land which gave us the Bible. We are all debtors to the cause of missions for a vast accession to our knowledge of the world. It is knowledge which is available for various high purposes in this age of intellect. This fruit of missions has already opened many eyes to their excellence. As it accumulates from year to year, it will compel the approbation of others yet indifferent or hostile.

The *poetry* of missions comprises sentiment and feeling in view of some accidental characteristics of the work, rather than strong convictions of its nature and design. The materials of this poetry have existed in the imagination, but they are gradually yielding in their power over the mind, to the solid features of the plan. There are storied sections of the earth, where venerable ruins still linger, and where every hill, stream, and tree is a memorial of what once was, and is associated at this distance of time, with some of our selectest emotions. The missionary will tread such ground with all the luxury of feeling that would be enjoyed by any classic traveller. But when he has stood in the presence of mouldering grandeur, and listened to the voices that speak in the relics of ancient genius, taste, and might, he turns his eye with a deeper sympathy to ruins of another type,—to immortal mind dilapidated and corrupted. Here the dreams of the poet vanish, and that which fires his spirit and nerves his arm, is another influence, derived from a higher source.

The *philosophy* of missions directs our attention to the fundamental principle of the enterprise, and the element of its power and triumph. These will be embraced under that characteristic of it, which will now determine our train of thought. In the present position of the missionary enterprise, its needs, its embarrassments, its successes, there are found strong reasons for presenting its divinity.

This term, "divinity," as applied to missions, is used in an extended sense: not simply as importing the divine authorship of the work, but the impress of God's hand on all its essential parts. Whether we look at its origin, the spring of effort, the element of power, the source of success, it is divine, — Christ is in it, from the beginning to the end.

1. This is true of missions in their origin. Jesus Christ stands at the head of the work. In a peculiar sense, in which the title can be applied to no other person, he was the first missionary. Then by his authority, the enterprise was inaugurated as the work of the church. It was done at that moment of sublime interest when his last words were to be spoken. The men whom he had prepared for the sacred trust stand around him, — the representatives of the church in all coming time. His own work on earth is accomplished. His message is ready, which contains the element of remedial power for the guilty, lost race of man. His disciples wait to know what he would have them do. It is fit that their work should be done in his name and by his authority. The Master meets the demand of that momentous hour: "Go ye into all the world, and preach the gospel to every creature." This is the charter of the enterprise, with Christ's own signature. This charter will not expire, till the earth shall be full of the knowledge of the Lord. We act under it to-day, unaltered, binding as ever, with the seal of its author.

We plant ourselves on this foundation. Amid the doubts and objections which are propounded in certain quarters, in respect to the claims of this enterprise, and the obligation to promote it, we set forth this divine basis of it. Let this fact stand out first, that the Son of God brought it into being. If we have divine authority for Christianity itself, for its lesson of grace and its promise of eternal life; we have the same authority for the obligation to publish the grace and the promise among all nations. If we yield our faith to the gospel, we must also receive the convictions of duty to spread it round the world. It is not ours to settle the question, Is this to be done? There is no room for the question. It is enough that our Lord appointed that the knowledge of his name should be given to all people,

and determined the type of effort for accomplishing it. It is enough that he said to the band of disciples, who waited on his departure from earth, and through them to all their successors in the faith, "Go ye, therefore, and teach all nations." It is enough that the church in this nineteenth century, looking up to her ascended King, receives the same command. It is enough that, as the sacramental host is moving onward to the conquest of the nations, every eye that rests on its floating banner, reads the inscription, "Go ye, therefore, and teach all nations."

2. We notice the vital principle of the missionary enterprise. What is its essential element? Is it earthly, or heavenly? Is it of man, selfish, political, temporary? Or is it of God, holy, benevolent and enduring? It is simply love to Christ; a principle begotten in the experience of the power of the cross. This gives character to the enterprise now, as it did at the beginning. Those who engage in it, appreciating its genius and aim, with one consent, exalt this divine principle. The word of God determines this to be the only true impelling element of mind, where it enters on the work of converting the world to Christ. Having admired all parts of the machinery, so skilfully adjusted with reference to the end, we have in this the effective principle of motion.

This development of love to Christ is no mysterious process. It is in accordance with a law, which has been often stated, and is well understood. The mind in which this love dwells and acts, has awakened in it the conviction of privilege and trust in relation to other minds, urging it to put them in possession of the treasure it has found. The scholar who has wrought out a truth in philosophy, longs to bring others to his stand-point, to lift them into this new region of thought, and exalt the principle which now moves him to empire over universal mind. So each converted soul has a new experience under the power of the cross, and seeks to reproduce its own experience in other souls; to bring them into fellowship with Him who is light and life to the spirit once dark and dead, that they may feast on the same glorious vision of the truth as it is in Jesus. Love, the controlling principle under this new creation, sends him forth to

teach those who are ignorant, what he has learned. Lovest thou me? Feed my sheep,—feed my lambs. The appropriate expression of this principle consists in training others for the kingdom of Christ.

The work of the missionary does not appeal to an earthly ambition; having nothing in its agencies or design to awaken or gratify such a passion. It is stripped of all the charm of novelty; its romance is dissipated. None of the principles that urge on the secular adventurer amid hazards and difficulties, can easily become influential for enlisting in this enterprise. It is now seen in those characteristics which make it eminently an enterprise of Christian principle. As a moral cultivator, the missionary chooses a hard soil. It is true, he can put himself and his sphere of labor under the light of God's promises, and cherish the confidence that what he is able to do, will in some way contribute to the final accomplishment of God's purposes concerning the church. He may sometimes have good reason to believe that he will be permitted to see the glorious results of a courageous purpose carried out in persevering labor. While toiling amid mountains of difficulty, the cheering prospect opens before him of a day of rejoicing amid the waving harvests which will be the fruit of his sacrifices. Yet, such is the nature of the work, we must have the spirit of Henry Martyn, who after laboring for a considerable time, without apparent success, remained steadfast at his post, encouraging himself with this consideration,—“If I should never see a native converted to God, he may design, by my patience and continuance in the work, to encourage future missionaries.”

That which we affirm to be the vital principle of the missionary enterprise, love to Christ, is impressively revealed in the history of a long list of faithful men who have died in the service. It is not in vain that biographies of many of them have been published, if they accomplish no more than this, to distinguish and exalt the grand principle that lies at the foundation of this work. Study the character of a genuine missionary, like that of Stoddard. There are elements in it, that qualified him to invent and achieve great things in almost any department of effort. His gifted mind, his high attainments, his earnest purpose, would

have given him a singular distinction. And why not retain his place amid the scholarly associations which offered to his taste the selectest gratification, and to his ambition a signal eminence in scientific achievements? What is it that can surpass, as a principle determining his destiny, the ardent enthusiasm of the philosopher in the study and development of the wondrous truths of nature? The spirit that guided the application of his powers, sought not merely a field for adventurous intellectual enterprise. It was a love to Christ, that awaked a holy enthusiasm in preaching salvation by the cross to dying heathen, and made toil and sacrifice sweet, in that dark land where he spent his active life.

Or we may examine that indomitable purpose to go to the heathen, manifested by the band of young men who offered themselves to the churches in 1810. They had a spirit to battle with difficulties and perils. One of that company cherished his purpose, with the idea of working his passage to India, and of casting his lot among the heathen at his own charges. But the spirit that moved them, was not that of earthly daring, which sought gratification in leaping walls and facing death. It was a spirit begotten in the secret place, in communion with the cross of Christ. Then was instituted the enterprise of missions in this country. But it began not as a matter of policy; not as an appendage of commercial enterprise; not from a conviction that resources were at hand to sustain it; nor from an ambition to enlarge our spiritual domain. It was the simple development of the great principle of the gospel. The records of the anxious deliberations of that memorable hour furnish the testimony. The enterprise to-day has its life in that same grand principle, the love of the cross. The last farewell of the missionary breathes it. It beams in his eye, as he takes the last glance of his native hills. His step speaks it, the whole man reveals it, as he plants his feet on heathen ground, bows his knee amid the waste of the moral wilderness, and having put himself in God's hands, goes forth to battle.

It has indeed been said, that the sight of the wild boy in the woods learning his letters, is one of the most sublime spectacles in the world. But we have yet to learn that the slow and often

ill-requited labor of training the wild boy of the woods, is a work to fill the eye of earthly ambition, and hold intensely for a lifetime the energies of a mind that only thirsts for glorious achievement. We may be pointed to the blood of Lyman and Munson, which flowed on the soil of Sumatra, arresting our attention to that appropriate frontispiece to the modern history of Christian martyrdom, the scene of which was laid among the Battas. But no man hastens to share in the glory of such a death, whose heart is not filled with love to Him who died on the cross for the salvation of men. It is true that in sketching a picture of the field for missionary labors, we must shade it very darkly, and with a bright spot here and there, we must write beneath it, "In the garden was a sepulchre." For this, the soul inspired by the love of the cross is prepared. "To believe, to suffer, to love, was the primitive taste." This is the taste of the Christian missionary. There is suffering; and while faith brings to him divine support under it, it is love which so fills his heart with the object of his devotion, as to make all suffering seem but a trifling cost in view of that object. This is the spring of action, the element of life in the missionary enterprise.

3. We pass from the actuating principle, to consider the instrumental agency in this cause. This also bears the impress of divinity. It is not the force of armies, nor regal power, nor imposing rites and ceremonies. It is the Gospel of Christ, summed up in this language, "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners."

It is not a strange thing for a people to change their religion, when the predominant principle of the new religion corresponds with that of the old; when they change their deity only in name and place of residence; or when the rites of worship enjoined appeal to the selfish or superstitious principles. We recount with sorrow some of the modes in which men have sought to extend religion in the world; using carnal instead of spiritual weapons; the inventions and appliances which were in harmony only with a secular enterprise. This is so when religion has passed into the hands of imperial power, to be sustained and advanced according to the policy of thrones. Thus, the Papacy being established,

emperors learned to show their zeal for Christianity by using their power to force it on the people, sometimes concluding favorable treaties of peace with opposing powers, on the condition that they would oblige their subjects to receive it; and sometimes waging war against those who refused to receive it. So, also, the genius of Romanism, in propagating the faith among Pagans, did easily accommodate the system to the superstitious principle. The mind, in ignorance and barbarism, clothes its religion with the character of the awful and mysterious. Its priests give the signs of its divinity in a form and voice which enslave the creature through the senses and the imagination. The Papal missionary, investing himself with such means of influence, rallied Pagan minds in crowds to his standard.

And what is the instrument of power with which the Protestant missionary is furnished? What forces does he array before the mind entrenched in the strongholds of delusion, ignorance, and corruption? Has he any device to compel or to win assent to the religious system which he represents? Discarding alike human authority as an instrument for bringing men to accept of Christianity, and the inventions of a carnal wisdom addressed to a darkened imagination, he takes as his simple instrument, the truth God has given. With this, he seeks to enlighten the mind, to break the spell of superstition, to show the vanity of idols, and throwing cords of love around the heart, to draw it to the cross as its only refuge. The eye that sees "the forms of deities looking down upon the earth in the beams of the Aurora," he directs to the God who made the light. To the devotee who deposits in the grave of a departed friend some choice provision for his happiness in another state of being, he unfolds the life and immortality which are brought to light in the gospel. He teaches the hand of him who brings his offering to the shrine of his divinity as an atonement for his sin, to rest on the Lamb of God, while he pronounces that beautiful compend of redemption, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." The language of an ignorant heathen revealed to a missionary the true element of his power, as he said, "Show us the God you describe. You represent him too sublime and

incomprehensible. "How shall we come to him?" He thus saw that it was *God in Christ* that reached both the intellect and the heart. When a minister of the gospel ordered a crucifix to be made for his use out of the melted bell-metal of York Minster, he implied that there was some magic power in that material emblem. But what is it? The gospel herald carries with him the cross, when he goes to India, China, and Japan, to labor for the conversion of souls. His lips pronounce it; his heart is baptised with it; he bids the lost and guilty turn their eyes to it; but it is the doctrine of the cross, the love of the cross. In this essentially consists the glory of the enterprise in which he is engaged. His is the silent power of divine light, the beautiful ministry of love. He does not spend his strength in storming the outworks of Satan's kingdom, but comes to the subjects of that kingdom with the commands and promises of Christ, addressed to the understanding and the heart, and so lays the foundation for the external overthrow.

We do not forget the various collateral agencies. There is the process of education in the school-room, introducing mind to the principles of true science. But the schools established among the heathen are valuable, first of all, as affording the opportunity for imparting to the young the principles of the gospel. The press is a noble instrumentality in connection with missionary efforts; but its leading office is to disseminate the truths of Christianity among the people. There is the dispensary of the physician, where, in furnishing the remedies for disease, he wins the confidence and gratitude of those who seek his aid. But he is not satisfied, unless he can make his station a place for proclaiming Christ as the great Physician for the soul. There are various social, civilizing agencies, which tend to emancipate mind from its delusions, and prepare it to estimate the value of the Bible. But they are only auxiliary to the power of the gospel; putting mind in the best posture for the study and reception of the truth. *Christ crucified* is the great central power. The missionary proclaims it in the crowded city, in the jungles of the Kahren, in the highway, in the school-room, and in the chapel. He asks no better authority for thus exalting this element of power, than the words of Christ: "And I, if

"I be lifted up from the earth, will draw all men unto me." He wants no better assurance of its sufficiency, than the declarations of its Author, and the trial that has been made of it. It has opened the gates of cities held by the enemy, and led in with triumph the hosts of the Prince of Peace. It has taken possession of myriads of hearts encompassed in moral night, and lifted them into the light of hope. When it shall spread over all the earth, and its voice speak in every language of the nations, it shall be the instrument of the world's recovery to the allegiance of Heaven.

4. Let us now contemplate the success of missions, as illustrating their divinity. The theory of missions in relation to Christ is not complete, without the introduction of his providential and gracious power.

That is an interesting portion of modern missionary history, which records the providence of God in preparing the way for the church to enter on her work. The field was but very partially open, when the first missionaries left this country. Two years passed after they reached India, before they could enter on the prosecution of their enterprise. But from that time, one field after another has offered to the church for cultivation. This has often taken place by means unexpected and undesigned. Governmental authorities have reversed their decrees against the admission of Christianity, at certain critical junctures which occur under the guidance of the Sovereign of nations. Enemies pledged in united opposition have been taken out of the way, or their schemes, skilfully devised against the truth, have been defeated. These developments have sometimes occurred in connection with wars waged for other purposes. At other times they have been the result of political diplomacy, carried on by those who had no sympathy with the missionary cause. Or they have been the fruit of commercial enterprise. But in all these methods, God was working to overrule the devices of men, and prepare the way of the gospel to the Gentiles. And now, before half a century has elapsed, the world is open to the Christian missionary.

The day before Gordon Hall sailed from Philadelphia, in February, 1812, he preached a farewell sermon from the words

of Christ, "Say not ye, there are yet four months and then cometh harvest? Behold I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest!" The heathen world was then almost entirely shut; but he saw by faith the day at hand, when the wide field would be ready to receive the messengers of Christ. Only such a faith could dictate the earnest words which he left behind him in that sermon, as a legacy to the churches. The day has dawned upon us, which he saw by faith.

Not less distinct is the providence of God in preparing men for the work. Those who first pressed into the service were called of God, before the pulse of missionary zeal had begun to beat in the church. In unfailing succession, men of like spirit have been ready, fully equal in number to the disposition of the church to support them. Death has taken away most of those who were early in the field, — some going very speedily to their rest. But even this has seemed to kindle the zeal of many more, to put on the armor and go forth to the battle. Much depended on the character of the men. And it becomes us to acknowledge the hand of God in furnishing a succession of such men as the work demanded. It is not too much to say, that this cause has received the consecration of a considerable portion of the best talent, the best scholarship, as well as piety, of the sons of the church. Where, in all the work of the church, is there clearer evidence of wisdom, energy, and devotion? Who but Dr. Jonas King could have stood the fire on the battle-field of Greece? Count the men, living and dead, in Turkey, Persia, India, the Sandwich Islands, — their patient spirit, steady purpose, rocklike faith, as they lift their voices for long years in valleys full of bones exceeding dry; while many of them send home from their death-beds, the testimony of their gratitude, that they were permitted to live and die in this noble work. Who will say that the heathen world is a refuge for those who can find no place at home? The missionary catalogue will stand the test, in respect to character, ability, and attainments, which any just, intelligent mind will apply to it. God has prepared the men to do the work.

As clearly can we trace the Divine Hand in the fruits of mis-

sionary labor. We seek in vain anywhere for more positive evidences of the power of God in connection with the preaching of the gospel. We cannot speak on this point with any doubt or hesitation. Estimate results in relation to the amount of means employed, and we know not where the reward of labor bestowed has been more abundant. Let it be remembered, the question is not, Does the amount of success reach the point fixed by human judgment? The question for our present purpose is this: Is not the cause of missions steadily working out such results, both in kind and degree, as to show most clearly the hand of God in it? And to this question we respond with the undeniable affirmative, furnished by the records of missionary history. They not only prove the declaration false, that the cause of missions is a failure, but produce the conviction with commanding force, that God has sealed the enterprise as his own, by his great mercies. If the moral scenery of the different missionary fields should be drawn in truthful pictures, the evidence would vividly appear. Some of them indeed would have much dark coloring, clouds and darkness above and deserts still around. In others, we should see gleams of sunshine touching and glancing on the mountain tops, with some fertile spots in the valleys, through which the streams of salvation are beginning to flow. In others, while the picture would have a dark background, from it would stand out in bold relief, fields all radiant with beauty, full of the monuments of God's new-creating power.

In the palace at Versailles, there are paintings of different scenes in the campaigns of Napoleon, in which we read at a glance the history of his triumphs. From the dispatches that have come to us from the missionary stations where the great conflict is going on between truth and error, a series of moral paintings might be drawn, commemorating the successes of the soldiers of the cross. It is true, like another section of that imperial gallery, occupied with the portraits of Napoleon's generals, this exhibition would present portraits of the noble men who stood manfully in this grand contest for the truth of Christ. But above every scene of action, and above every leader in the battle, having a place in this missionary gallery, we must put the inscription, "Not by might, nor by power, but by my Spirit, saith the Lord of Hosts."

Success in different places has varied in the forms of it, in the periods of it, as well as in the amount. Here and there it has come speedily, reminding us of "the quickness with which the barrenness of some northern regions of the earth is converted into a paradise, so that there seems to be no interval between the frost and the flowers." More commonly, the light has advanced by very slow degrees on the darkness. But there is success, well defined, showing the hand of God. He has given his divine signature to the enterprise in the effects produced. Thus we see the divinity of missions. The authority of Christ in their origin, the love of Christ, their vitalizing principle, his truth, their instrumental agency, his power, illustrated in their triumphs.

We justly come to the conclusion, that we have not begun a work which is to stop. God is in it. We hear his voice before the company of his people, and it is ours to go forward under his command. It is also ours to ask his help, and commit the cause to his omnipotence. We do not forget that great difficulties are yet to be surmounted. When Alexander was advancing against the Persians, and came to the River Granicus, he said, "The Hellespont would blush, if, after having passed it, I should be afraid of the River Granicus." But we have not yet passed the Hellespont. We have reason to believe that the point of fiercest conflict is yet before us. Hence the great duty of the church, is with humble trust, to bring the cause to the throne of God. We admire the simple machinery of missions, evincing the remarkable wisdom of its framers. It is pleasant to study the operation; to trace the missionary ship till she is moored in the harbor of the benighted island; to mark the foundations laid with toil and tears; to examine the methods of working, in the school-room, with the press, with the living voice; to watch the waking mind; to hear the song of the first new-born soul. But for absorbing thought and swelling emotion, there is no point like that we occupy, when we come in hallowed concert with Christians over the whole earth, to commit this cause to the intercessions of the Son of God, connecting it with his promise and power.

In so doing, we have reason to anticipate the glorious consummation. We can easily imagine as true, what some person has reported, that in a part of the earth where the sun is long

hidden, the people await his return with eager hope ; that, as the time draws near, they array themselves in their best apparel, and ascend the summit of the highest hill, that they may catch the first beams of his rising. The church has her mount of prospect, whence she descries the first ray of the Sun of Righteousness, shooting across the thick darkness of the heathen world. It is the mount of prayer : and there hereafter, her sons and daughters, having put on their "beautiful apparel," shall come up to behold the clear, dense radiance of sunshine shed over universal mind. But then this mount of vision will have become the mount of praise. The voice of the suppliant church will be turned into the voice of thanksgiving.

"One song employs all nations ; and all cry,
 'Worthy the Lamb, for he was slain for us !'
 The dwellers in the vales and on the rocks
 Shout to each other, and the mountain tops
 From distant mountains catch the flying joy,
 Till, nation after nation taught the strain,
 Earth rolls the rapturous hosanna round."

ART. III. — *Condition of the Jewish Mind relative to the Holy Scriptures.*

THE article upon this subject, in a former number,* was concluded in the expression of hope for the Jews of the present and of future generations. This hope is founded upon numerous Scripture prophecies ; and upon recent, present, and constantly multiplying indications of a favorable change, begun in the Jewish mind, respecting the Scriptures, of both the Old and the New Testaments.†

* No. I., pp. 61-81.

† The sources of information examined, and from which have been derived the facts, given, in the preparation of this article, are the following : Ayerst's "Jews of the Nineteenth Century ;" McCaul's "Old Paths ;" R. H. Herschel's Brief Sketch ; Adam's History of the Jews ; Jews' Letters to Voltaire ; Boudinot's Age

While pursuing our inquiries on this subject, it becomes us to bear in mind one point for deep regret and self-reproof by the Christian world; the entire neglect — till within a moderate period of years — of the duty of giving to the Jews the New Testament Scriptures in their own language, the Hebrew. This, as a point for solemn and touching appeal to Christians, was very forcibly presented, in the year 1810, by Dr. Buchanan, in a speech before the London Society for promoting Christianity among the Jews; and also in his volumes of "Christian Researches." He had gone forth among the unevangelized people of the East, with his observing eyes open to see, and his great heart ready to feel, every thing pertaining to the condition of men needing the word of God put into their hands. He saw, studied, and deeply felt the condition of the Jews whom he found in Cochin. On his return to England, and upon an anniversary of the Society to which allusion has been made, he proposed that letters — about to be written under direction of the Society, to the Eastern Jews — "be accompanied with a present of the New Testament in the Hebrew tongue, — in the language and characters of the Old Testament, which they all understand and revere." "I am surprised (said he) that the Society have not as yet obtained a version of the New Testament in the Hebrew language for the use of the Jews. How strange it appears that during a period of eighteen hundred years, the Christians should never have given to the Jews the New Testament in their own language! By a kind of infatuation, they have reprobated the unbelief of the Jews, and at the same time have never told them what they ought to believe!" This appeal, it seems, was not in vain; for it was shortly after written of that Society, "The grand object which now engages its attention, is, the translation of the New Testament into the Hebrew language."

of Revelation; Berk's History of the Jews; Rees' Cyclopedia; Lyall's Propædia Prophetica; Jewish Repository; Jewish Messenger; Watchman of the South; Bibliotheca Sacra; Boston Recorder; Reports of Am. Society for Amelioration of the Condition of the Jews; Missionary Herald; London Christian Observer; Jewish Chronicle; Reports of Am. Bible Society; Capadose's Conversion; Lectures on the Conversion of the Jews, by Messrs. Burns, Burder, and others.

Preliminary to the consideration of tendencies among the Jews to a better condition of mind respecting the word of God ; let us glance at an interesting class of prophecies which include this as a point of change, to take place. For it is a delightful fact, that in the "Book of God," — which, among the Jews has been supplanted by the Talmud and other corrupt writings of their Rabbis, — are found some of the most express and animating Predictions, from "the mouth of the Lord" by prophets, apostles, and the Messiah himself, that the Jew shall be brought again under the power of the revealed word of God ; that his eyes shall be opened to the glory of its truths ; that his heart shall be made humble and happy in the blessed hope which it reveals ; and happy in Christ Jesus as the Messiah, and the purchaser of hope by his blood of atonement. The prophecies to which we allude, are those particularly in which is contained "the promise of the Spirit." "I will pour my Spirit (says God to Jacob) upon thy seed, and my blessing upon thine offspring ;" in consequence of which, as changing their hearts and turning them to the Lord, it was to come to pass that "one shall say, I am the Lord's, and another shall call himself by the name of Jacob ; and another shall subscribe with his hand unto the Lord and surname himself by the name of Israel." "Behold I will pour out my Spirit unto you : I will make known my words unto you." "A new heart will I give you, and a new Spirit will I put within you ; and I will take away the stony heart out of your flesh and I will give you a heart of flesh." "And I will pour upon the house of David and upon the inhabitants of Jerusalem the Spirit of grace and supplications ; and they shall look upon me whom they have pierced and they shall mourn for him as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first born." And, writing of "the veil," (of blindness upon Israel,) "untaken away in the reading of the Old Testament ; which veil is done away in Christ ;" Paul says, "nevertheless when it shall turn to the Lord, the veil shall be taken away." The fulfilment of these promises of the Spirit to Israel was be-

gun at Jerusalem, on that Pentecost so memorable from the divine bestowments; it has been in progress from that day to our own; and is to have continuous fulfilment till "all Israel shall be saved." By "the power of the Spirit of God" "the vail" is being "taken away." And under the guidance of "the Spirit of truth," will the Jew be found reading, with restored vision and with new and delighted interest, his own Old Testament; and then reading on into the New, find to the joy of his heart, that the Messiah of prophecy and "the Christ" of the New Testament are one and the same.

It would be easy and pleasant to follow this record of inspired predictions with a history of Jewish conversions; and to shew them to be more numerous in proportion to the living nation of the Jews, than the conversions of people of any other single nation to whom the gospel has been carried by Christian missions within a century past. "The good word of God," however, as comprised in the Old and New Testaments, being the grand instrumentality in the conversion of men, whether they be Jews or Gentiles; we confine ourselves, in this article, to the relation between the awakening of Jewish interest in the Scriptures, and Jewish evangelization.

Here let us notice and admire "the wisdom of God," in ordering that the original Hebrew text of the Old Testament Scriptures should have been so carefully and jealously kept and preserved by an order of men among the Jews themselves, from corruption or change in any way. The embodied results of the labor of those men are called "the Masora;" "a Jewish critical work (says a recent philological scholar of our own country), on the text of the Hebrew Scriptures; composed by several learned Rabbis of the School of Tiberias, in the eighth and ninth centuries." And the interest of the Jews in the Scriptures is and will be in the uncorrupted text of the Old Testament Hebrew. It has for some time been supposed, and also charged upon the Jews, that the Old Testament writings have suffered essential changes, by their expunging or omission of the prophecies of the Messiah. A prominent Hebrew scholar and instructor in one of our Theo-

logical Seminaries, in answer to recent and particular inquiry on this point replies : " It is now I believe agreed, among biblical scholars, that no charge of falsifying the Messianic portions of the Old Testament can be sustained against the Jewish Rabbis. Even the vexed passage, Psalm xxii. 16. *קָאָמַר יְדִי וְרַגְלִי* affords no such evidence. And if they have not falsified, much less have they suppressed the Messianic passages. Those of the prophet Isaiah liii, for instance, are read in their synagogue worship, in regular order just as they stand in our Hebrew Bibles. In the interpretation of these passages there has been, in many cases, a retrograde movement ; but with the text itself they have not tampered."

It is due to one particular sect of Jews, the Caraites, or Scripturists, as sometimes called, — and to whom allusion was made in the former article, — that an important difference between them and the majority of Jews be here stated. This sect adhere to the Law as written by Moses ; discarding the Oral Law, so widely and criminally substituted for " the Law of Moses ;" and setting aside the Talmud, Targums, Cabbala, and other Jewish writings, as having no divine authority, nor any right to be brought into competition with the Old Testament Scriptures. For their close and reverential adherence to " the word of God " they have suffered persecution at the hands of other Jews. The period during which they have existed as a distinct sect is not known with certainty. Some historians have maintained that their rise was cotemporary with that of the Pharisees and Saducees : and one assigns their origin to a date soon after the ceasing of the prophets. A distinguished writer on Sacred History, in the last century, describes them as " men of the best probity in all the Jewish nation." A census of the Caraites, taken about the middle of the sixteenth century, as then found in Poland, Caffa, Crim Tartary, Cairo, Damascus, Jerusalem, and in Persia, ascertained their number to be between 15,000 and 16,000. In 1822, Pinkerton wrote of an interesting colony of them, whom he visited in northern Europe. In the same year Wolff met with families of them at Jerusalem ; and learned that on account of oppression

there, many others of the sect had gone to Egypt and to the Crimea, and that some thousands of them were residing there, and in Polonia, and in Egypt; some few also in Damascus; and others in Abyssinia and in India. The American missionaries, Fisk and King, in 1824, found them in Cairo and Jerusalem. Shauffler also found them in the same cities, in 1833; and more of them still in Constantinople. These latter were said to be "printing an edition of the Old Testament in Hebrew and Hebrew Turkish, for the use of their sect in southern Russia, Crimea and elsewhere." In a petition once addressed by two Russian settlements of Caraites (or as then called Anti-Rabbinical Jews), to the Empress Catherine, they "affirmed that *their* ancestors had no share in the crucifixion of Christ; and this assertion, which in other circumstances we might have conceived to have been made for the purpose of interesting in their favor a Christian government, deserves great weight from the irreproachable character which the Caraites everywhere enjoy." Of the Lithuanian Caraites it has been observed, "their reputation is deservedly very high; for it is stated by a Christian writer, that during the long period of four hundred years, not one of them had a criminal sentence passed upon him. Every sabbath and feast-day their teachers deliver moral discourses to them. In their sermons the Tartar tongue is used; but their prayers are always made in Hebrew. Their manners are simple and obliging; and they listen to the arguments of Christian missionaries with patience; never having recourse to the sophisms which the Talmudical Jews too often employ in controversy."

One other matter of information respecting the Caraites is here relevant. Dr. Jost, "well known in the literary and theological world as the author of a very valuable history of his nation," among other documents and manuscripts, has obtained a collection of the "Laws of the Caraites," from Ahron B. Eliah the second, who died in the year 1369. "It contains a complete account of the doctrines of the Caraites, according to their mode of interpretation, taking occasion in every instance, to object to the interpretations of the rabbinical Jews."

A missionary who, in 1851, met with a Caraites from Odessa wrote, "I am of opinion that no people is more prepared than they, to embrace the Christian religion, because they are free from 'the leaven of the Pharisees,' and the superstitions of the Talmud and the rabbies. They are plain, unassuming people, and attach themselves especially to any one who is conversant with their customs, history, and literature. They are also less addicted to disputing than Talmudical Jews."

The uniform testimony borne to the good character of this sect of Jews, though they compose but a comparatively small fraction of the whole nation,* renders it a matter for deep interest to all Christians, that, in the past general prevalence of Jewish disesteem and neglect of the Scriptures and preference of other and corrupt writings, there should have been in existence among them such a body of men, standing so firmly for the sacred Scriptures, even under persecution.

Modern infidelity has brought to the test Jewish regard for the Old Testament Scriptures, in a manner not anticipated, and which it is instructive to contemplate. Toward the close of the last century Voltaire, in the endeavor to overthrow the authority of the Old Testament, as a part of the foundation of the Christian religion, attacked some of its books, particularly those of Moses. He brought to bear upon them all the force of his pretended philosophy, accompanied with his profane wit and "ungodly ribaldry." Nothing, probably, could so effectually have aroused the slumber of Jewish indifference respecting their venerated, though long neglected, sacred books. The scoffing Frenchman, in his assaults upon the Old Testament, indulged himself also in contemptuous and bitter railing upon the Jewish nation themselves. This sorely wounded their pride. "Certain Portuguese Jews," addressed Mons. Voltaire in two volumes of Letters; taking up for examination and criticism numerous parts and passages of his "Philosophy of History," "Philosophical Dictionary," and "Questions sur l'Encyclopedie:" in which he had given

* A recent and carefully prepared estimate of the whole number of Jews, in all parts of the world, ascertains them to be 15,573,194.

unrestrained play to his peculiar talents and tastes for warfare upon all descriptions of religion. The Letters evince that their writers had read his works, with some inclinations to entertain his infidel sentiments, had they come to their knowledge apart from any thing offensive to them as Jews. In some parts of the Letters they employ to their adversary the language of praise and compliment, savoring of flattery. They do this however in such close proximity to their masterly exposures of the dishonesty, untruthfulness, unfairness, lampoonery, impiety, vulgarity, and indecency, of Voltaire ; that the reader is sometimes uncertain whether their occasional compliments and praises were not designed for most blistering irony and sarcasm. But the main point of interest to the Christian reader of the Letters is this, that these "certain Jews" have found themselves compelled to take up a defence of their Scriptures on grounds where Christians have the same concern with Jews. And thus it happens, that out of these "Jews' Letters to Voltaire" might be compiled a valuable defence of the Old Testament Scriptures against infidelity, and in aid of the labors of Christian writers to that end.

Nor is this the only instance of this description. In the year 1814, an English Jew called the attention of the editors of the London Jewish Repository to "A Defence of the Old Testament, in a Series of Letters addressed to Thomas Paine, by Rabbi David Levi," a man of note and talent, and also of great seriousness and earnestness in "the Jews' religion." The Rabbi places upon his title-page, as composing the motto of his book, Psalm xiv. 1, "The fool hath said in his heart, there is no God ;" and Prov. xi. 18, "The wicked worketh a deceitful work." The spirit and manner of the Letters of Rabbi Levi differ somewhat from those of the writers to Voltaire. He makes no professions of any thing but his most intense and honest indignation and his solemn abhorrence, at the blasphemous sentiments of Paine. He earnestly defends the Old Testament Scriptures against their assailant ; exposes the impiety and bitterness which characterize the "Age of Reason ;" and employs his learning, his

religious feeling as a Hebrew, and his powers as a reasoner, with no ordinary skill and force, in showing to its author the fallacy and wickedness of his attempts against the Old Testament. He evidently had read infidel writers extensively; for, comparing Paine with some of his infidel predecessors, he gives him no credit for originality, in his method of attacking the Scriptures; boldly charges him with having blindly followed Morgan, Tindal, Bolingbroke, Voltaire, Spinoza, and others. Nor was this series of Letters to Paine the first effort of this Rabbi for the defence of the Old Testament. In a previous work, entitled "*Lingua Sacra*," he had shown "the falsity of certain charges brought by Voltaire, Tindal, and Morgan against the law of God." One prominent and interesting point of argument, in answer to Paine, is, that in his reasonings from the fulfilment of the predictions of Moses respecting calamities to come on the nation of Israel, should they depart from God, the Rabbi argues from the historic fulfilment of these predictions, in a particularity and seriousness which remind us of the reasonings of some of the best Christian writers, from this same source.

If, now, the books in defence of the Holy Scriptures by Christian writers have, to much extent, come under the examination of the letter writers to Voltaire, and of Rabbi Levi, and of other Jews, of learning and reading and wisdom; it is difficult to conceive how they could fail of observing these very significant facts,—that Infidels regard both the Old Testament and the New in the same light, as composing a professed Revelation from God, and as teaching a religion essentially one and the same;—that the two Testaments awaken in all infidel men the same hostility and bitterness; and that they are the united objects of the same kinds of assault, of the same class of men. Jews know that Infidelity has never coupled with the Old Testament the Shashtra of the Hindoo, or the Koran of Mohammed, or the books of the Apocrypha; as having likeness to each other and as to be assaulted together. And, finding that both Jews and Christians are "behind the same bastion" defending the same Old

Testament against the same enemies ; and Christian men defending also the New Testament as suffering the same kind of assaults with the Old ; the mind of any sober and considerate Jew must often have been arrested by the question, "*What meaneth this?*" Nor can it have been easy for such a Jew to avoid the inference or withstand its force, that his own inspired Old Testament books, and those of the Evangelists and Apostles of Jesus Christ, must have come from the same divine source ; that Christianity has its foundations in both the Hebrew and the Greek Scriptures ; and that the religion of "Jesus of Nazareth" as being the true Messiah, is that in which both Jew and Gentile must seek and find the foundation of their eternal hopes.

A case is in point, here, illustrating the powerful reaction of the mind of a Jew against even his own Old Testament, on the discovery of this likeness and oneness of the Old and the New. In the year 1851, the Rev. A. L. Lauria, a missionary to the Jews in Cairo, communicated to the London Society the following, as "proving how those Jews who are not acquainted with Jewish evasions and sophistry, see the truth of Christianity plainly recorded in the Old Testament. "A Jew from Asia Minor, not ignorant in Talmudical lore, came here on some business, and called on me to buy a Bible. After paying for it, he said he hoped that it contained nothing about Jesus of Nazareth. I answered, that he would find him mentioned by almost every prophet. Hearing this he asked me to return him his money ; but I said he must first see some of those passages I referred to, and then if he objected to them I would return him his money. I shewed him the 53d of Isaiah, and the 12th and 13th of Zachariah. After reading these chapters, twice over, he became a little angry ; and said he wondered how the Jews dare buy these books ; and insisted on my receiving back the Bible. I assured him that this Bible was a faithful copy of theirs ; but he said he was not to be fooled ; for had it been as I asserted, all the Jews would have become Christians. As I had at hand no Bible printed by Jews, all arguments proved useless ; and as soon as

he had received his money back, off he went, cursing the Jews who buy these Bibles. He then called on the chief Rabbi, complaining — as I was assured by Jews who were present — of the rabbies permitting the Jews to buy these Bibles, in which is inserted a part of the New Testament. He then took a Bible of ours, which was in the Rabbi's possession, and pointed out the supposed insertions. But the Rabbi showed him that those chapters are also found in the Jewish Bibles, and told him how they must be understood. He left, however, as much dissatisfied with the Rabbi's explanations; and said that the Christians must have bribed all Jewish printers to insert these passages."

The topics and facts thus far presented have appeared proper as preliminary to the more direct and particular consideration of preparatives and tendencies in the Jewish mind, favorable to their return to the estimate of their own Scriptures which their fathers in early generations placed upon them. Tendencies there are, which it appears morally certain will not cease their onward movement, till they shall have carried the whole Jewish mind into the study and the full reception of the New Testament also; as containing the completion of that Revelation from God, begun in "the law of Moses and in the prophets and in the Psalms." And along with these tendencies we shall discover reason for hope, that the Jew will at no very distant period be led, in penitence, faith, and love, to Calvary and to the feet of Christ Jesus as his own Messiah.

The emancipation of the Jewish mind from the authority and influence of the Talmud and other rabbinical writings, so long held and so subtle, will be a slow process, requiring time. But it cannot fail to be accomplished, under the wise and merciful orderings of Him who formed the human mind, and who knows how to deal with it for its deliverance from thralldom to error, however subtle and destructive.

Under the influence of science and learning, and of those pursuits, whether professional, civil, or political, which enlist and employ talent and education; the Jewish mind for a period of recent years, has been attaining an independence and

activity which cannot fail to prepare the way for religious changes,—for better or for worse. And this much is certain, that mere rabbinical authority, and the dicta of men who have been accustomed to rule in matters of religious opinion among Jews, have for some years been losing their control. So it is likewise with the enslavement to the Talmud in which the Jews have long lived. One of this class of minds in England, writing, in or about the year 1841, remarks: “During a short visit to the Continent, last autumn, I had many interesting interviews with well informed Jews, who showed much interest in the various movements of these stirring times, especially in the recent events in Syria; and it was pleasing to observe how strong a feeling of gratitude prevailed towards England, for the sympathy lately shown to their suffering brethren in the East. I also found them generally acquainted with modern European literature; the days having gone by when they were disposed to confine all wisdom to Rambam and Rashi.”* Another recent writer on the intellectual position of the Jews, remarks of them: “They are the great thinkers for the masses of Europe;” and he quotes from a discourse on the “present relation of Israel to the World:” “The European continental press is mainly in Jewish hands; every department of periodical literature swarms with Jewish laborers. The newspaper press is under their control, and the correspondence is conducted mainly by them. Taking a step higher, there we shall find them again. We ask for knowledge of the mysteries of the starry heavens, and the children of Israel become our instructors. The Herschells and the Aragos are the leaders of that lofty band of celestial travellers that journey among the stars. We cry for light upon the mysteries of Revelation, and the children of Israel open the pearly gates of day, and light flows around us. Jahn, Hengstenberg, Tholuck, Krummacher, and a host of others, furnish us with biblical criticism, didactic theology, and general sacred literature. We ask for

* Maimonides and Solomon Yarchi.

a key to unlock a dialect of Moses and the prophets, and a Hebrew takes one from his drawer. Gesenius gives us our lexicon, and Nordheimer our grammar. We would have the dark chasm in early Church History filled up, and a bridge thrown across it, in order that we may pass safely from inspired to uninspired history; the children of Israel furnish the material and cover the chasm. Neander furnishes us with our incomparable Christian Church History, and Da Costa with a history of the Jews. What need I add more? These facts show that the Hebrew intellect is exerting a powerful influence upon the secular and sacred literature of the age."

A distinguished missionary, of the London Society, among the Jews, thus writes: "Sixty years ago the Jews of Europe were walled off from the rest of the world in helpless seclusion, like the dry skeleton of a by-gone civilization; now we see them full of life and movement, armed with the keenest weapons; and in a short space of time, fighting on intellectual ground, they have wrought out for themselves an unaccountable weight of power. Through its moral and intellectual positions and its commercial relations; through science, literature, political craft, and the press, working with matchless combination; Judaism is at present walking abroad in Europe, uprooting idolatry, propagating Deism, and is entering upon a new career of advancement, which those who know best the magic power of mental influence will be best able to appreciate. The proportion of Jews who receive a literary and scientific education is very great, owing to the proverbial liberality of the Jews to the poor of the same community; and, once educated, there seems no end to their clever activity. Independently of the fifteen exclusively Jewish journals of Germany, four of which have made their appearance since the beginning of the present year, the daily political press of Europe is very much under the dominion of Jews. As literary contributors, they influence almost every leading continental newspaper: and as controversy seems to be their native air, and they bring into the field mental engines of no ordinary stamp, they find no lack of employment. And if any

literary opponent ventures the endeavor to arrest the progress of Judaism to political power, he finds himself held up to public notice, and exposed to attack after attack in most of the leading journals of Europe."

That Judaism should employ any part of its intellectual forces in "propagating Deism," certainly is matter for deep regret. And every Christian will devoutly pray that "the men of might" in the Jewish ranks may be kept from such misuse and perversion of the advantages of their comparatively new and high intellectual position. But we rejoice in this, that they are in better accessibleness by "the knowledge of the truth." For, meanwhile of all this intellectual progress, what is becoming of the Jewish bondage, in which they have so long been, to the influence of those writings which, we have before seen, have supplanted, in their estimation and study, the book of God itself; — that book which has in it elements of power and instrumentalities for sway over the human mind beyond all uninspired books and learning? How stands Jewish regard for the Talmud, and Targums, and Cabbala, and other inventions for corrupting and enslaving the Jewish mind? How comes on Jewish reverence for the authority of rabbies, and rabbinical contrivances for the purpose of manufacturing authority, with which to control the people and constrain subjection to Judaism as it has been for long ages? These inquiries have their answer in facts and occurrences among the Jewish people, which speak for themselves. Especially, it will be seen that other of the noblest minds, additional to those named in the preceding extracts, have either sought earnestly and conscientiously for reforms within the Jewish pale, or have come out from thence and found liberty for both the intellect and the soul in the Christian faith.

Of the first class of minds just mentioned, take an example in Chrieznach, a man prominent among learned and intelligent European Jews, who has recently and earnestly advocated reforms favorable to the permanence of Judaism, and for "schools in which the young, both male and female, shall be

taught the faith and the duty of an Israelite, seriously and fully." But does such a man show himself content to wear the yoke of Talmudism ; or that it should continue to gall the necks of his nation ? Read some of his recollections of 'Talmudical training. "Is it not most important," writes he, "that every Jew should know how to distinguish between those customs which are derived from the Pentateuch, — those which were instituted by the ancient teachers, and those which have been introduced in later times by scrupulous rabbies or zealous Cabbalists ? Would it not be very useful if the teacher had an opportunity in his instructions to speak against many observances which are mainly the offspring of superstition, and a caricature of religion ?" Giving his own experience, as originating such queries in his mind, he proceeds to say : — "I may well exclaim with Jeremiah, 'I am the man that hath seen affliction by the rod of his wrath.' I have seen how the wretched children were shut up in a filthy room for ten hours in a day ; and compelled by the rod to mumble over the Talmud, without having been first taught the elements of Hebrew, or made to comprehend the literal sense of the Pentateuch ; so that the most talented children left the school without the least idea as to what the Jewish religion is ; their heads filled with incoherent fragments of the laws about eating, the order of the feast, and rabbinical jurisprudence ; and they had been taught to use a kind of perverted logic, which tends to show their skill in subtleties rather than to help in the search after truth."

How this man regarded the ponderous tomes of Jewish lore, substituted for the sacred Scriptures, can be seen in his "Theses," published in a recent work on synagogue services. With his eye especially upon the Talmud, he states, among a score of other Theses, the following : —

"No authentic code of the Talmud has ever yet existed."

"The Talmud never has been completed."

"The Mishna is an incomplete work."

"The Gemara is an incomplete work."

"The Academy at Jerusalem consisted of opponents of the Talmud."

"The Talmudists have never agreed in interpreting the Bible."

"The Talmud contains only a small number of the traditional ordinances."

"The authors of that part of the Talmud which is not traditional do not pretend that their work is anything more than the ordinances of man."

"The Talmudists have both introduced and abrogated laws."

"The articles of faith of Maimonides are not founded in the Talmud."

"The Talmud has never been followed in the spirit of it."

"The laws of Moses are sufficiently intelligible."

The mind of this Jew then, at least, is throwing off its bondage to Talmudism and all else in Judaism which enslaves and debases; and is looking to the Scriptures for something more rational, and having claim for the reverence and obedience of his brethren. When Jews like him become sensible of the burdens contrived and imposed by men, under which they groan and suffer; their determinations to have relief and release will ere long have free and fearless expression, and efficient execution also.

And here, take particular notice, in the case of Crieznach, — and we shall have occasion to observe it in other Jews, as we proceed, — that Anti-Talmudism is, in many cases, found in close association with preference of the Old Testament Scriptures; that those Jews who are endeavoring to put down into their proper place the Talmud, Targum, Gemara, Cabbala and all else of mere rabbinical lore, are very numerous and decidedly in favor of exalting the Old Testament Scriptures to their proper place. This is probably the condition of mind of Jews generally who have not gone over to Deism or to Infidelity; or, from oppression, have sunk into apathy.

Another case not unlike that just mentioned is found in the writer respecting the Caraites, already named, Dr. Jost, the Jewish reviewer of the well known "Old Paths" by McCaul; and apparently a man of great candor and fairness, as well as

literary and theological reputation. Remarking upon what he entitles "Alexander McCaul's Attacks on the Oral Laws, and the New Mode of Teaching;" and frankly admitting that these and like attacks do *not* belong to the class of "ephemeral productions," and therefore asking "of what use is it to pass them over in silence?" and giving the opinion that it is "the duty of Israelite periodicals to take serious notice of the matter:" he proceeds to examine some of the Sketches of Judaism and the Jews, given by the author in question. He admits that "the weak points of Rabbinism are carefully noticed;" and in speaking of the answer to be given, and to be done, too, "openly, and without circumlocution," he remarks, — "The most important point seems to be this, that all, — the strict Rabbinical Israelites not excepted, — are convinced, that many things contained in the Talmud are wrong, and not from God; but still they look upon Talmudical works as the treasury of the Oral Law. The question is, therefore, which laws and doctrines, of those found in these works, bear the marks of human error; and which are to be considered as revealed laws? Some fixed principles must be adopted for making a fundamental distinction; and it might perhaps be desirable to introduce these principles into the Catechisms."

It is not difficult to predict the result at which a Jewish mind, in such a condition as that of Jost, will arrive, and to which he will lead other minds among his nation. In his endeavor to "settle some fixed principles" "for making fundamental distinctions," on questions involving the authority of the Talmud and its appendages; and with the idea of "introducing these principles into the Catechisms," to go into extensive use among the Jewish people; although it may be that "he meaneth not so, neither doth his heart think so," yet he will be thus doing a work which will inevitably go to overturn the Talmud, and with it the whole fabric of Rabbinism. We look with deep interest for further intelligence from this liberal minded Dr. Jost, and the effects of the movement he is promoting in the direction of Anti-Talmudism.

In connection with his review of McCaul, Dr. Jost, in a

note, introduces still another Jew, Dr. Kley, in very much the same state of mind with himself, author of a "Catechism of the Mosaic Religion;" who with even more decision than Jost himself, says, "These books, 'Mishna' and 'Gemara,' contain much that is excellent for instruction, but are not to be looked on as the revealed Word of God, or as belonging to the Holy Scriptures. I acknowledge the simple, genuine pure word of God from the beginning of revelation to its completion in the twenty-four books of Holy Scriptures."*

Still another writer among the Jews, of recent date, should here be noticed, as of the same class and tendencies with those just mentioned, Moses Brück, a man of great learning; the author of two works, one entitled "Rabbinical Ceremonial Observances," the other "Pharisaical Customs and Rites." "Like many others of his nation," remarks one, "he is weary of the yoke of the Talmud; and it is most devoutly to be wished that he may, by God's grace, come to teach, with as much ability, the value of the Bible, as he now shews in pointing out the worthlessness of Rabbinism and the strange way in which many Rabbinical customs came to be established." Mr Brück states in one of his works the singular fact, that "the Injunctions contained in the Talmud may be estimated to amount to 10,000." The author of that most interesting work, "The Jews of the Nineteenth Century," (to whom the writer of this article would here gratefully refer as authority for this and many other statements on this subject), remarks of Mr. Brück, "There is indeed a chilly coldness in his manner of writing, which is to be deplored, and it is to be lamented that he has contented himself with looking at the outside of the things he describes." If the account, however, which he gives of the fast annually kept by Talmudical direction, "in

* This reckoning of the number of books is based upon "the ancient Jewish custom of writing, I. and II. Samuel, I. and II. Kings, and I. and II. Chronicles, respectively, on one roll; and making Ezra and Nehemiah one; and the twelve minor prophets one; and reckoning according to which method of arrangement, we find Dr. Kley acknowledging as "Holy Scripture" all the books of the Old Testament as found in our Hebrew Bibles, and as contained in King James' Translation.

commemoration of the destruction of both the first and the second temple," be a fair illustration of his manner of showing up all the absurd and foolish practices enjoined for that and other occasions; he must have contributed not a little to set Talmudism in a light which would make it contemptible to all sober and considerate Jews.

What has thus appeared in the tendencies of individual minds among the Jews, has had manifestation upon a more extended scale, and with more commanding influence, in some public Jewish assemblages. At the Sanhedrim convened in Paris, in the year 1807, by order of the Emperor Napoleon I., principally to consider "the relation in which Jews as individuals stood to the State; and in how far the Mosaic law harmonizes with the laws of the country in which they live;" one of several important decisions passed, was to this effect, that "Rabbinical authority consists only in moral influence."

But it has been in annual assemblies, of rabbies and other prominent men, in quite recent years, that there have been most clearly indicated tendencies and movements for reforms, in various respects; and in which the element of Anti-Talmudism has appeared predominant. In the year 1844, was convened an assembly of rabbies at Brunswick; composed of men of learning and influence. "The primary object was, deliberation on the means for securing the preservation and progress of Judaism, and the promotion of religion among its professors." "The proceedings of this assembly excited the liveliest interest among the Jews. It was an event of no ordinary importance, when twenty-five men, distinguished in Israel for learning, talent and eloquence, assembled together in order to deliberate concerning the fundamental doctrines and solemn observances of religion." "The greatest indecision seems evidently to have prevailed as to the degree of authority which the Talmud possesses. Dr. Bodenheimer, of Hildesheim, said 'he was much grieved to find some parties disputing the authority of the Talmud,' and frequent reference was made to its decisions. But, although every one seemed to feel most fully convinced that it is impossible to maintain

the authority of the Talmud in all its force ; still, the great question upon which every thing depends, as it regards the truth of modern Judaism, as now taught and professed, *Is the Talmud to be our guide or not?* was kept very much out of sight." Such was the character of this meeting ; such were the statutes adopted, and such the foreshadowings of meditated reforms, that in the year 1845, apparently in prospect of another assembly, of the same character, to be held in June of this year, a "Protest of seventy-seven rabbies against the assembly at Brunswick" was issued and put in movement in the form of a circular. These seventy-seven rabbies were of different congregations in Germany, Hungary and Poland. Their number and territorial belongings indicated that the sensation produced by the touches given to the subject of reforms in the Brunswick Assembly, was intensely disturbing to Jews who wished to maintain the old order of things.

A second assembly was appointed, at Brunswick, to be convened at Frankfort-on-the-Maine, in June, 1845 ; and which met on the 15th and continued till the 28th ; — more numerous than that of the previous year ; and the opposing parties more fully represented ; but the reformers having the majority, from the first. Into this assembly were poured "Addresses from the reformers at Berlin, and from Breslau, Neufstadt, Bingen, Darmstadt, Alsfeld, Mayence, Frankenthal, Edenkoben, Grünstadt, Musback, Schwetzingen, Alzey, Obermuschel, Münster, Worms, Glessen, Frankfort, and other places. The tenor of the various addresses was very much the same ; condemning, in strong language, the late 'Protest of seventy-seven rabbies,' against the competency and the decisions of the last year's assembly, expressing their confidence in the present one, and their desire of a thorough reform in Judaism," &c., &c. "The address from Breslau, which had 168 signatures, rejects the authority of the rabbinical writings ; although it shows at the same time no great regard for the Word of God."

An individual protest against this second annual "Assem-

bly of Rabbies," by Dr. T. Frankel, chief Rabbi at Frankfurt-on-the-Maine, appeared in the month of July, immediately following, which called forth concurring addresses from five Jewish congregations.

A "Third Assembly of Rabbies" was held at Breslau, attended by twenty-six; in which "the first important question brought under discussion was the observance of the Sabbath." The two parties in this assembly were, first, the "orthodox reformers," adherents of the Talmud. The second "took the Bible for their basis of arguments, believing the Pentateuch to be a divine book, given by God to Moses; before which reason must retire with reverence."

This assembly made an appointment for a fourth, to be held at Mannheim, in the following year.

In Hamburg, a reform movement among the Jews commenced about thirty years since; the preparation for which, in a desire for change, are traced back for two generations: and "the Rabbinic system" is with them the subject of the same dissatisfaction, and innovations upon it their object, as with their Jewish brethren in other parts of Germany.

Rev. C. W. H. Pauli, a missionary to the Jews, writing from Amsterdam, early in 1851, remarks: "I went on my last missionary tour to ———, and saw a gentleman who holds an important office. We had a long conversation on the most important topics, both as regarded his personal salvation, and the means to be used for the deliverance of the Jews from the thralldom of the rabbinic system and the Talmud. This gentleman has the spiritual welfare of his nation at heart. He fully agreed with me that nothing but the introduction of the Bible into the schools will banish the rabbinic system of tyranny and lead the youth to true piety. He expressed in very strong language his abhorrence of the rabbinic system. "It has been," said he, "the only cause, from its very beginning, of all our national calamities. I will read every publication which discovers the ungodliness of the Rabbinic system and the Talmud, and rejoice to see this excellent work (pointing to 'The Old Paths,') in the

Dutch language. It will pull down this rotten rabbinic tower to which we have trusted." He asked for forty Bibles in Hebrew, for distribution among some boys and some young men, in whose instruction he felt a special interest.

In Poland, reports the London Society in 1851, "the Talmud has in general lost very much of its influence;" although the tendencies to infidelity, as a resort, are somewhat alarming. The same society reports also the classification of Jews in Frankfort-on-the-Maine, as "Rabbinists, Anti-Rabbinists, Deists, and Atheists. The Anti-Rabbinists stood in a great measure on a level with the modern Reformers, found in so great numbers in the Christian Church in Germany. They do not profess to reject the Bible, but say that "the Word of God is contained in the Bible," thus reserving to themselves the liberty of choosing for themselves what they will consider such, and rejecting what does not agree with their corrupt notions." The missionary of the society reports, notwithstanding, as follows: "However sad the spiritual condition the Jews are in may be, and however painful this may be to our hearts, thank God! there appears to be, nevertheless, at present, a much greater desire for the Holy Scriptures than I have ever experienced before. Almost every Jew who comes to me, though ever so much opposing the doctrine of "the cross," preached to him, has, when spoken to on the necessity of searching the Scriptures, evinced, more or less, a desire to possess the whole or part of the Sacred Volume." "In the circulation of the Scriptures, the missionary thus reporting has found assistance from Jewish teachers, who, having first shaken off the fetters of Talmudism, and passed through the stages of indifference and infidelity, have at last acknowledged the Word of God as their guide; and, feeling its value to themselves, labor to instil a love for it into those committed to their charge."

A young Jew of talent, who had become secretly convinced of the truth of Christianity, at Strasburg, in the year 1817, writing to the learned and pious Van Ess, after "mentioning the erroneous notions inculcated by the Talmud," thus pro-

ceeds : — “ Oh ! how different is the character of the religion of Christ, which represents God as he is indeed, a God of love, compassion, and mercy. ‘ God is love : and he that dwelleth in love, dwelleth in God, and God in him.’ What lights for my understanding ! What comforts for my heart ! This it is, indeed, to have the image of God impressed upon my soul ; this it is to be a partaker of the divine nature ; this it is to be perfect, as our Father which is in heaven is perfect. The religion of Christ, and that alone, teaches the true worship of God : it shows that it consists not in any outward forms, but that those who will worship God must do it in spirit and in truth.”

And woman, too, among her Jewish kindred, not yet come into “ the faith of Jesus,” but showing her mind returning to the Bible as she finds it in the Old Testament ; woman in the person of an English Jewess* of high intellectual standing, has in a recent work on “ the Spirit of Judaism,” expressed herself on the study of the Bible, as follows : “ We allude not to the oral law, nor would we enter into the wide labyrinth of *pros* and *cons*, with which this question is now agitating the whole Jewish nation. Our aim is simply to explain the words of the BIBLE, — to prove those words are not the word of man, but the inspiration of a merciful Father, whose omniscience, aware of the wide barrier, which sin would raise between himself and his people, permitted and inspired his chosen servants to compile a volume which would be a ladder between earth and heaven ; the uniting link between the immortal spirit and its immortal resting place ; the message of love from a pitying Father to his repentant and believing children. This is the Bible, the whole Bible, not the Mosaic books alone. In them we find our guide to the religion and morality most pleasing to God. If that religion, that morality, were the work of man, why should it thus have outlasted every other in the world ? Egypt, Greece, Rome, boasted each of their lawgivers, their archives,

* Miss Grace Aguilar.

their glories ; yet all have passed away, and not a trace remains, save those stupendous monuments of antiquity which tell us 'such things have been.' Is it so with the law of Moses, with the people he was the instrument of redeeming ? Scattered they are indeed, all over the known world ; but that very dispersion is the unanswerable proof of the truth and inspiration of the Bible : for the law, in its essentials, is as it was vouchsafed, and a prophecy, in this dispersion, is strikingly and mournfully fulfilled. The Bible is the foundation of religion. In it we find the history of the past, the present, and the future ; laws to guide us ; threatenings awfully fulfilled ; promises to soothe, console, and bless us. Those who deny its divine truths are neither Jew nor Christian, for the acknowledgment of its divinity is equally binding to the one as to the other. But the great evil under which the Hebrew nation is still suffering, is not so much the denial, as the neglect of this precious Word." After earnestly counselling her Jewish kindred to the diligent, careful, attentive, repeated, habitual reading of the Bible, she adds, "We must persevere, we must read on, and on, still in trusting faith and prayer ; and the answer will be given, the blessing of the Lord will be upon us, converting the soul, making wise the simple, rejoicing the heart, enlightening the eyes," even as He hath promised. No one that ever thus reads the Word of his God, will refuse evidence as to its holiness and beauty. Hebrew and Christian will alike unite in proclaiming it DIVINE."

The interesting and talented Jewess who thus expresses her views, gives evidence in other passages of her work, that she has not acquainted herself with the New Testament ; nor become yet prepared to avow herself "almost persuaded to be a Christian." But such sentiments and feelings respecting the Old Testament in a Jewish mind, and such earnest reasonings with her kindred for their study of that portion of this sacred volume, cannot fail to help on in the Jewish community reverence for the Old Testament. And it will be a great and desirable object gained among that people, when they shall

have restored to their proper place in their minds "the Law of Moses and the Prophets and the Psalms;" and have put down from their ascendancy in their esteem those writings which have misled, corrupted and enslaved their souls, for generations past.

In a future article, we shall present still further indications of good to the House of Israel.

ART. IV. — *History of Opinions respecting the Millennium.*

IN tracing the history of Millenarian opinions, it will be needless to go back further than the introduction of Christianity. The Jews, previous to this time, were expecting their Messiah, and were expecting a long period of rest and peace under his triumphant reign. The Romans too, — encouraged either by the Sybilline oracles, or by intercourse with the Jews, — were anticipating the return of the golden age, and the reign of Saturn, when peace and plenty would prevail, and they should enjoy an abundance of all sensual delights.

*Jam redit et Virgo, redeunt Saturnia regna.** But as their speculations were vague and unfounded, and wholly unlike the Millennium of the Bible, it would be useless to go into a description of them.

The commonly received doctrine of the Millennium is, that at some period, yet future, the influence of the great deceiver on the earth is to be restrained; the Spirit of God will be largely shed forth; the religion of Christ will be everywhere diffused, and his spiritual reign will become universal. As much as this was predicted by Isaiah, Daniel, and other prophets of the Old Testament. The same was foretold by the Apostle Paul, and is shadowed forth in the visions of the Apocalypse, more especially in the twentieth chapter; where this period is called a *Millennium*, — a *thousand years*. This, as I said, is the commonly received doctrine of the present time, and was, I have no doubt, the doctrine of the apostles.

* Virgil's *Bucolics*, Eclogue iv.

But this cheering and delightful doctrine began to be corrupted, almost in the apostolic age. There were those in the second century, and perhaps in the first, who believed that Christ was soon to return to the earth, set up his kingdom here, and reign *personally*, and for a long period, with his saints. This, they thought, would be another Paradise,—the golden era of the world. The dead saints and martyrs were to be raised to life, and, in connection with those then living, would possess the earth. The curse upon the ground would be removed; its fertility and productiveness would be immensely increased; and under the reign of their triumphant Saviour, its sainted inhabitants would enjoy all kinds of sensual as well as spiritual delights.

It has been commonly supposed that this opinion originated in a false interpretation of the twentieth chapter of the Revelation; but this is a mistake. The doctrine came originally from the Jews, and was first embraced by a portion of the Jewish believers. The grand hope of the Jews had been, for long ages, the coming and reign of the Messiah. They expected him as a mighty sovereign, the metropolis of whose kingdom would be at Jerusalem, but whose dominion was to extend over all the earth. He was to gather the Jews into their own land; the old saints were to be raised, and to live with them; and together they were to enjoy the blessing of the Messiah's kingdom.

As to the nature of these blessings, all did not entertain the same opinion. Some thought that they were to be chiefly spiritual; but more anticipated them as in a great measure corporeal and even sensual. Men were to eat and drink, to marry and give in marriage, and have an abundance of every thing to delight the sense and satisfy the heart. Such were the expectations of the Jews, near the time of our Saviour's appearance, as to the coming and reign of their Messiah. They anticipated a sort of Millennium with him, in earthly peace, prosperity, and glory.*

But when the Saviour had actually come, and was gone, and these expectations had not been realized, many who had believed

* See Basnage's History of the Jews, Book IV., chap. xxxiii, sec. 13.

in him, were disappointed. Their desires, their anticipations had not been met. They could not resist the evidence which he had exhibited, that he was in very deed *the Christ*; but where were the blessings which they had so long been waiting for, as connected with the Messiah's kingdom?

In this dilemma, not a few of the Jewish believers eagerly laid hold of what they understood to have been promised, viz., that the Lord Jesus was soon to come again,—to come in great power and glory, and set up his kingdom in the earth, and reign triumphant with his people. The glorious kingdom of the Messiah, which they had before understood was to succeed the *first* coming of Christ, they now transferred to his *second* coming; and this they expected in a very short time. He was to descend from heaven, surrounded by his holy angels, and reign personally and triumphantly with his people for a thousand years.

Such was the anticipated Millennium of a portion of the Jewish believers, perhaps even in the apostolic age. There is no evidence that this opinion was general at that period; much less that it was participated in by the apostles. There is no evidence that it was grounded at all, originally, on the vision of John recorded in the twentieth chapter of the Revelation; though after this chapter had been written and read, it was constantly appealed to in support of the Millenarian doctrine. Very soon this opinion began to be extended beyond the circle of Jewish believers. It was adopted by several of the early Fathers, and advocated by them, as one of great interest and importance to the church.

The man who first lent his influence for the spread of this error in the early church was Papias, Bishop of Hierapolis. He lived almost in the apostolic age, and was much occupied in gathering up traditions and anecdotes of the apostles. Eusebius describes him as a good man, but “very credulous, and of mean parts, who delighted much in stories of marvels and miracles.” He believed that the Saviour was soon to return, and reign with his people on earth for a thousand years. “That which led him into this error,” says Eusebius, “was, that he understood the instructions of the apostles too literally; not considering that a figurative sense ought often to be given to them, and that

the apostles used them only as illustrations." "Nevertheless," adds Eusebius, "he gave occasion to many of the ancient Fathers, and among others to Irenæus, to follow this error, which they maintained by the authority of Papias." *

Irenæus was bishop of Lyons, in Gaul; a worthy man, and a faithful martyr for the truth. He suffered under the Emperor Severus, about the year 202. Irenæus wrote five books against the heresies of his time; in the last of which he advances the Millenarian doctrine, and quotes Papias in support of it. The following passages will give some idea of the traditions which Papias recorded and circulated: "I have heard that Christ himself, when speaking of the days of his earthly and visible reign, said to his apostles, — The time will come in which vines will grow, each having ten thousand branches; and on each branch there will be ten thousand twigs; and on each twig ten thousand clusters of grapes; and in each cluster ten thousand grapes; and each grape, when pressed, will yield more than two hundred gallons of wine. And when any one of the saints shall take hold of a cluster of grapes, another cluster will cry out: I am better; take me, and on my account give thanks to the Lord." "In like manner, one grain of wheat will produce ten thousand heads; and each head ten thousand grains; and each grain will yield ten pounds of clean fine flour; and other fruits will yield seeds and herbage in the same proportion. And all animals which subsist on the productions of the earth will be peaceful and harmonious, and entirely obedient and subject to man." Irenæus closes these extracts from Papias with the following remark: "These things are credible to those that have a believing spirit."

Justin Martyr is another of the early Christian Fathers, who believed and advocated the Millenarian doctrines. He suffered under the Emperor Marcus Antoninus, about the year 167. In his dialogue with Trypho the Jew, Trypho thus addresses him: "Tell me, do you honestly allow that this Jerusalem will be rebuilt, and that our nation will with joy be restored, together with the Messiah, the patriarchs, prophets, and proselytes; or do you

* Ecclesiastical History, Book III., chap. xxxix.

hold this, that you may seem to triumph in the argument?" To which Justin replies: "I am not reduced to the miserable necessity, Trypho, of saying what I do not think. I profess to you again that myself, and many others with me, believe that this will take place. But many other Christians, who follow sound and holy doctrine, do not acknowledge this. But all those who have been properly instructed believe that there will be a resurrection of the flesh, and a Millennium in Jerusalem; the same being rebuilt, adorned, and enlarged, as the prophets Ezekiel, Isaiah, and others have explained."

The following account of the opinions of Justin on the subject before us, is taken from Semisch's learned abstract of his writings and character: "At the appointed time, which he believed would be very soon, Justin expected the visible return of Christ to the earth. He would come in the clouds of heaven, surrounded by the angelic hosts, as the Judge of mankind. In the very place where he was crucified, his murderers would behold him, and all the tribes of the earth would mourn. The immediate object of Christ's coming would be, to establish the Millennial kingdom, in which he would reign and shine in Jerusalem, as an unchangeable light. The holy city would be restored, changed, and beautified; and all the saints, being raised from the dead, would be assembled in it, there to enjoy the blessings which had been promised them. As to the nature of these blessings, the views of Justin were not so gross as those of many others; yet he believed that the saints would have an abundance of the good things of this life, and enjoy the richest spiritual blessings." Justin refers to the Apocalypse in support of his views, and dwells with deep emotion on the hopes thus enkindled. "They were," says Semisch, "a sacred fire, and had an important influence on his faith and his practice."

Tertullian, who flourished in the early part of the third century, was another advocate of the Millenarian doctrine. He quotes in proof of it what Isaiah says (chap. lxx. 17) respecting the new heavens and the new earth, and also the two last chapters of the Revelation. "After the thousand years," says he, "in which is included the resurrection of the saints, — rising earlier or later, according to their merits, — then *we*, being changed in

a moment into angelic matter, shall be transferred to the celestial kingdom." The Montanists, with whom Tertullian connected himself in the latter part of his life, were all of them Millenarians.

The Millenarian doctrine had powerful advocates in Nepos, an Egyptian bishop, near the close of the third century, and in Lactantius, an eloquent Latin father of the fourth century. In support of the doctrine, Lactantius quotes, not only the prophets, but more frequently the responses of the Sybil. He dwells much on the corporeal enjoyments of the Millennium, and, as one remarks, "assimilated it more to a sensual Paradise, than to the kingdom of heaven."

As I have before stated, there is no evidence that this doctrine was generally received in the early Christian church. Or rather, there is positive evidence to the contrary. As Justin says: "There are *many Christians*, who follow sound and holy doctrine, who do not acknowledge it." Still, there can be no doubt that, through the influence of such men as have been named, and from the fascinating nature of the doctrine itself, it had many receivers. There were great numbers, both in the East and in the West, in Asia, Africa, and Italy, who embraced it heartily, and clung to it as one of their dearest hopes.

Among the opponents of the Millenarian theory, Origen, and others of the Alexandrian school, were the most conspicuous. Origen denounces the dreams of the Millenaries as *ineptas fabulas*, and *figmenta inania*. It was Dionysius of Alexandria, a disciple of Origen, who attacked Nepos, in the third century, and by the force of his arguments and the zeal of his opposition, succeeded in well-nigh suppressing Millenarianism in the churches of the East. This Dionysius is the first of whom we have any account, who called in question the canonical authority of the Apocalypse. And this he did not at all on historical grounds, but simply for the bad use that was made of it by the Millenarians. In this opinion he was supported by Caius, a learned presbyter at Rome, and probably by others. In their view, the easiest way to be rid of the Millennium would be to discard the book which was supposed to inculcate it.

In the next century, Millenarianism was vigorously assailed by

Augustine, and still more so by Jerome. He laughs at the many foolish things which had been said of the terrestrial Jerusalem, adorned with gold and precious stones; respecting the magnificent temple about to be built, and the re-establishment of Jewish rites; respecting "the Millennial marriages, and lyings-in, and nursing of children, and dainty feasts, and the subjection and servitude of the nations."

In the fourth century, several things contributed to swell the opposition to Millenarianism. One was, that it had been held so strongly by the Ebionites and the Montanists. The opposers of these sects would naturally reject a doctrine that was so dear to them. Then the prevailing philosophical theories, accompanied by the allegorizing method of interpreting the Scriptures, were unfavorable to that strict *literalism* on which the Millenarians had grounded their speculations. Besides, several hundred years had now elapsed, and the Saviour had not made his appearance. From this fact many were led to doubt whether his coming was near at hand.

But that which more than all contributed to the downfall of Millenarianism was, the establishment of Christianity under Constantine and his successors. While the church was bleeding and suffering under Pagan persecutors, it was natural that she should anticipate the speedy return of her promised Deliverer, and a season of glorious rest and happiness in his kingdom. But when persecution had ceased, and Christianity had triumphed, and its ministers, instead of being slaughtered, were rewarded and honored, they seem to have been satisfied that the world should stand a little longer, that they might enjoy the fruits of their hard-earned victory.

The Millenary doctrine was scarcely noticed in the Council of Nice; but in a council held at Rome, A. D. 373, it was severely denounced, and so effectual was this condemnation, that little was heard of it afterwards, for hundreds of years. To use the language of Baronius, "the figments of the Millenaries, being now rejected everywhere, and derided too with hisses and laughter, were entirely extirpated."

About the middle of the tenth century, commenced another and very general excitement respecting the second appearance

and coming of Christ. He was expected at this time, however, not to enter upon the millennial period, but rather to close it. The opinion prevailed, that Satan was bound at the *first* coming of Christ, and that having now been confined for almost a thousand years, the period of his release was just at hand. This was to be followed by a short triumph of the enemies of God, and then the end of the world would come.

This doctrine began to be preached by Bernhard, a monk of Thuringia, about the year 960. He relied not alone or chiefly upon the revelations of scripture, but, like most other fanatics, upon special revelations vouchsafed to himself. There seemed to be something plausible in his doctrine, and it was peculiarly adapted to the superstitions of the age. The clergy at once adopted it; the pulpits rang with it; it was diffused with astonishing rapidity, and embraced with an ardor proportioned to the obscurity of the subject, and the greediness of human credulity. In the belief of it, great numbers abandoned their friends and families, and hastened to the shores of Palestine; not doubting that Mount Zion would be the throne of Christ, when he should descend to judge the world. And that they might secure a more favorable sentence from their Judge, these commonly made over their property, before their departure, to some adjacent monastery or church. Others, who had no property to bestow, became the menials of the priests and monks; believing that, through the intercessions of these holy mediators, they should find favor at the judgment-seat. Others still permitted their lands to lie waste, their houses to decay, and their earthly substance to be wantonly wasted. Some took shelter in the caverns of rocks, as though these fastnesses of nature could preserve them amidst "the wreck of matter and the crash of worlds." This was the case, particularly, with an army of Otho the Great. Terrified by an eclipse of the sun, they fled in all directions, calling upon the rocks and the mountains to fall upon them, and shelter them from the wrath of the Lamb.

But the century closed, and the course of nature moved right on. It gave no heed, either to the predictions of monks, or the terrors of those who had been deluded by them. The people, at length, returned to their homes; or such of them did as were

alive to return. They repaired their dwellings, and resumed their former avocations. The principal effect of this stupendous panic was a vast increase of the property of the church. What had been given in an hour of alarm and terror, with the return of reason could not be recovered.

A similar excitement, though of far less extent, occurred near the close of the fourteenth century. The Adventists of that day assumed, that Satan was bound and that the Millennium commenced, when Paganism was overthrown in the Roman empire, at the accession of Constantine, about the year 325.* Consequently, the thousand years had already expired; Satan had been let loose upon the world; and men were literally living in *the last days*, — when the sounding of the archangel's trump, and the final appearing of Christ to judgment, might be instantly expected. This opinion seems to have prevailed less in the Romish Church, than among those who dissented from it. It was the decided opinion of the celebrated John Wickliffe, who was incomparably the best and wisest man of his age, — the morning star of the Protestant Reformation. He freely published this opinion, attributing the disorders of the times in which he lived to "the instigation of the Fiend," who was now loose upon the earth, and was about to be destroyed. The same opinion prevailed among the followers of Wickliffe, both in England and on the continent. Nor is it strange, considering the abounding wickedness of these times, that it actually seemed to pious men, as though Satan had come out in great wrath, knowing that his time was short.

We have the next development of Millenarianism, or something very like it, among the fanatics of the sixteenth century. When the bonds of the Papacy had been severed, and its oppressive yoke was broken, through the efforts of Luther, Zwingli, and their fellow-laborers, suddenly there sprang up a class of men, in different parts of Central Europe, ignorant, fanatical, and uncontrollable, who insisted that Luther was not more than half a reformer; that he did not go to the roots of things; that he did

* The same opinion was advanced, some twenty years ago, in a little work on the Millennium, by Prof. Bush.

not make thorough work, and carry the reformation through. It was their mission, therefore, to supersede him, and finish what he had but just begun.

It had been revealed to the leaders of this lawless company, that Christ was about to set up his kingdom on the earth; to put down all monarchs, magistrates, and earthly dominions, and reign in glory with his saints; and that they were commissioned to prepare the way for him. Hence, they not only preached their peculiar doctrines, and re-baptized all who came to them, but they armed themselves as they were able, and went out to fight the battles of the Lord. The leaders of this mad company, in the first instance, were Thomas Munzer, Mark Stubner, and Nicholas Storck; and of these it was revealed that Storck was to be the head. Accordingly he chose him twelve apostles, and seventy disciples, and sent them forth to denounce woes and desolations upon the earth. "The day of the Lord," they said, "draweth nigh! The end of all things is at hand!" In the year 1525, they appeared in arms, proclaiming war against all law and government, and declaring that Christ alone should reign in the earth. But they were easily routed by the princes of Germany, and thousands of them were put to death.

A few years later, they mustered again, under one Bockold, a tailor, and took possession of the city of Munster, in Westphalia. Here they proclaimed that the heavenly Jerusalem was about to be established. They assumed the government of the city, deposed the magistrates, and enacted some of the most criminal and ridiculous measures, — such as nought but a diabolical ingenuity could invent. But their end, as before, was to be destroyed. In the year 1536, their stronghold at Munster was taken, Bockold was put to death, and the fanatics were either slaughtered or dispersed.*

There was a revival of this same error in England, during the/

* The form in which the error now appeared was very like to that of the Ebionites and other Jewish sectaries, in the first and second centuries. The Anabaptists, like the Ebionites, denied the Divinity of Christ, and expected his speedy return to the earth, as a mighty sovereign and deliverer, to reign in glory with his people. Accordingly, in the Augsburg Confession, and in one of the *original* articles of the Church of England, this millenary doctrine is denounced as a "Judaizing fable."

Protectorate of Cromwell, by those who were called "Fifth Monarchy Men." The four great monarchies, spoken of by the prophet Daniel, — the Babylonian, the Medo-Persian, the Grecian, and the Roman, — had passed away; and Christ was now about to set up *the fifth* universal monarchy. He was about to descend personally, and reign upon the earth, and give the kingdom and dominion to his saints. In this belief, these enthusiasts became turbulent, abusive, and uncontrollable. They were for pulling down churches, setting aside ministers and magistrates, and disturbing every thing that was established, whether in church or state. They gave more trouble to Cromwell than any other class of people; and after the Restoration, were the only class which took arms, with a view to overturn the government and the king. By the order of Charles II., two of their number were hanged before the door of their meeting-house, and many others were put to death.

A Millenarian of the same age, though of a very different character, was the Rev. Joseph Mede. He published his key to the Apocalypse in the year 1627. According to his theory, the Millennium and the Judgment denote the same period; and both are to be ushered in by the personal appearing of the Lord. During this period, Christ will judge and destroy all his enemies, beginning with the antichrist, and ending with the last enemy, death, — which is to be swallowed up in a universal resurrection. At the close of the Millennium and the Judgment, the wicked are to be cast into the lake of fire; but the righteous are to be put in possession of eternal life.*

Only a few years later, there was a revival of the millenarian doctrine in Germany, by John William Peterson. Peterson was a learned and amiable man, though an enthusiast. He professed to be guided chiefly by revelations, made either to himself, or to his wife, or to the Lady Juliana, of Asseburg. He supposed that, prior to the Millennium, the gospel would be preached to every creature, and that all nations would be converted. The Jews, after their conversion, would be restored to their own land. And

* The celebrated Dr. Goodwin, the friend of Owen and a member of the Assembly of Divines at Westminster, is referred to as a Millenarian of this period; but his writings on the subject (if indeed he wrote any thing) I have never seen.

now the first resurrection would take place, the Lord Jesus would appear, the living saints would be changed, and all would reign together with Christ for a thousand years. At the close of the Millennium, Satan would be let loose for a season, and there would be a great apostasy. But Christ would come forth again, and destroy the wicked; a new heaven and earth would be prepared, and then would follow the restitution of all things. For Peterson held to a final and universal restoration, when both wicked men and devils would be recovered from sin, and restored to the everlasting favor of God. Peterson had many followers, especially among the laity. He had also many opposers, to whom he largely replied; as he was a ready writer, and had means and leisure for such undertakings.

In the year 1740, Bengel published his celebrated commentary on the Apocalypse. He gave much attention to the prophetic numbers, and fixed upon the year 1836 as the true time of the end. Then the Lord Jesus would appear in his glory, the holy dead would be raised, and the predicted rest and triumph of the church would be fully realized. Several interpreters of the same class appeared in Germany, in the last century, the most remarkable of whom, and the one best known in this country, is Jung Stilling.

The most distinguished Millenarian of England, in the last century, was Bishop Burnet. In his treatise on "The State of the Dead," he advocates the personal reign of Christ on the earth, the resurrection of the saints, and other peculiarities of the millenarian doctrine. This Millennium, however, he places in the new earth, after the present world shall have been destroyed.

He was followed, a few years later, by William Whiston, the successor of Sir Isaac Newton in the chair of mathematics at Cambridge, the translator of Josephus, and the author of many other books. He discovered, to his entire satisfaction, that the Son of God would appear, and the Millennium commence, in the year 1766. So confident was he of this, that in 1749 he published a chronological table, stating the progress of events from year to year, down to the time of the end. Previous to the year appointed, he predicted that the Turkish Empire, the House of Austria, the

German Emperors, and the Popes of Rome would be suddenly destroyed; that the two witnesses (the Vandois) would mystically ascend; that the Jews would be literally restored; and that Ezekiel's Temple would be built upon Mount Zion. Then the Messiah would commence his personal reign; the first resurrection would be accomplished; and the church would enter upon her long season of rest and peace.

Mr. Whiston was a literalist who never flinched. Happily for him, he died several years too soon to witness the failure of his confident predictions.

Several of the Fathers of New England were expectants of the speedy coming of Christ; but whether to reign on earth with his saints, or to judge and destroy the world, I am not able to say. Such were Increase and Cotton Mather, and Thomas Prince, and others of less note and learning. At the time of the great earthquake, in 1727, many were aroused and terrified, under the impression that the day of the Lord was come. Being awaked by it in the night, Mr. Prince is reported to have said to his wife, "My dear, the Lord is come; let us go forth to meet him."

In concluding this historical sketch, it is hardly necessary to refer to the Irvingites of England, or the Millerites of America, or the present Literalists of both countries. The Irvingites connected with their doctrine the working of miracles, speaking with tongues, and other ridiculous manœuvres and pretences. The Millerites, like many who had preceded them, were unwise enough to fix upon a *time* for the general conflagration. By many in this country, and especially by those who suffered from the delusion, the panic and excitement of 1843 will not soon be forgotten.

Among the Literalists of Great Britain and America are some distinguished Christians, — distinguished for their learning, for their excellent characters, and for their high standing in the church. In point of doctrine, they do not differ (so far as I can learn) from the more sober Millenarians of other times. They believe in the speedy coming of Christ, not to destroy this world, but to reign in it during the millennial period. They believe in the resurrection of the martyrs, and others of the holy dead, to be followed by a glorious state of rest and peace to the church. Some profess to derive from these animating prospects the strong

est inducements to labor in the cause of Christ, and for the salvation of men. While others, — despairing of much further progress under the present dispensation of things, and anxiously waiting for the coming of their Lord, — relax exertion on their own part, and discourage it in others. So far as our observation extends, the millenarian doctrine, in this age, has not been favorable to the cause of missions, and to other efforts for the conversion of the world.

We have before stated what we suppose to be the commonly received doctrine, touching what is technically called the Millennium. It is, in short, this : That at some period, yet future, the influence of the great Deceiver upon the earth will be restrained ; the Spirit of God will be remarkably poured out ; the religion of Christ will spread everywhere ; and his *spiritual* reign will be complete and universal. Wars will cease from under heaven ; oppression and cruelty will come to an end ; vice will have no more victims ; learning and the arts will be extensively cultivated ; and the earth will be full of the knowledge and love of God. This happy state, it is supposed, will continue for ages ; some say for a thousand years, others, for a much longer period. Such is the state of future rest and peace to the church of Christ on earth, which was predicted by the holy prophets, and for which the people of God are encouraged to labor and to pray.

These views have had their advocates in all periods of the church, but more especially at times when the opposite opinions have been most strenuously propounded and urged. Among English authors who may be studied with profit on this subject, Andrew Fuller, Mr. Lowman, Dr. Whitby, and Bishop Newton, may be mentioned. The American writers whom we would specially recommend, are President Edwards, Dr. Hopkins, and Dr. Belamy. These men all lived and wrote in the last century, and their writings have contributed essentially to diffuse those sober and scriptural views respecting the Millennium, which now so generally prevail. It is under the influence of these views, that the great missionary enterprise, in all its departments, has been projected and thus far prosecuted. The Lord grant that it may never cease, until millennial times are ushered in, and all the good and glorious things which have been spoken respecting Zion are fulfilled.

ART. V. — *Augmented Power of the Pulpit.*

AMID the constant changes which mark the lapse of years, — never, perhaps, so signally manifest as since the commencement of the present century, — it is both natural and useful to inquire, whether we can discover in it all real progress. The response to this question bears more or less, commonly, the cast and hue of the mind from which it proceeds. It is the proclivity of some, resulting from constitutional glooms and acidities, aggravated, perhaps, by untoward circumstances, to deem the world in its decadence, to account this the evening twilight of its history, to look with suspicion and alarm on all the present, and to find the true and the excellent only in the past. Fancy is ever apt, indeed, to paint the olden time in roseate hues. Its defects and evils are overlooked, and the eye is filled with its fairer aspects, just as enchantment is sometimes lent to a receding landscape. Nor does this tendency disclose itself in relation to secular matters alone. There are not wanting those who regard Christianity, in its present form, as well-nigh effete. Whatever it may have once accomplished, it is making, they judge, little real advancement now. Especially do they bring its chief instrumentality, the Gospel Ministry, into question. As to the present efficiency of the pulpit, indeed, some truly pious souls are more than doubtful. "Its golden age," say they, "has evidently gone by. It has not the power now, that pertained to it in the days of our fathers." And infidelity gladly chimes in, — infidelity, which has ever borne it a grudge, and is ever ready, even when it feels most keenly its grasp, to speak in disparagement of it. "Yes," it is said, "the pulpit is unquestionably waning. It had its influence, it must be owned, in the days of darkness; but now that general enlightenment is taking place, the people are outgrowing it. It will ere long, doubtless, be quite obsolete." It has been half questioned, even by some good men, whether at no remote period it will not be mainly superseded by other agencies.

While we sympathize in no respect with this disposition to decry the past as an age of darkness, we especially object to it as a means of depreciating the ministry of the Gospel. It is in that

relation we propose now to consider it. We believe not that "the former days" were, in this regard, "better than these;" but that these, on the contrary, are better than those. We believe in progress here. We affirm not only the undiminished, but the augmented power of the pulpit. And we affirm it on principles which give assurance of continued progress. The glory of the ministry, we judge, is to brighten even unto the millennial noon-tide. It has been subject to change, we admit; but that change is advancement. Only the grossest misapprehension can deem it retrogression. As soon conclude, that the law of cohesion is worn out, because there are new mechanical uses of it; or that sunlight is growing worthless, because it has novel applications; or that electricity has lost its potency, because it is tamed and educated, and has become an educator.

There are two views to be taken of the power of the pulpit, — the first has respect to its incumbents, the second to the instrumentality in itself considered. A function may be well devised, but there may be a failure in the functionaries. There may be power undiminished, or even augmented, in a given piece of machinery, but the fault may lie in those who manage it. Or the reverse may be the fact. We address ourselves, at the outset, to the point first suggested. We start the inquiry, — delicate, it may be, and yet both admissible and indispensable, — Is there a deterioration in the occupants of the pulpit? Or are they equal, at least, as to personal and professional character, — taking, of course, only a general view, — to the clergy of by-gone days? We shall give but brief space to this point, not only because of the narrowness of our limits, but because it is not here, ordinarily, that despondency and skepticism make their chief stand.

Look, then, as you compare the present with the past, at the culture and furniture of the ministry. Take into consideration their academical training. Collate with the requisites for admission to college, and the list of studies now pursued there, those of fifty years ago. Take into view, also, the subsequent literary culture. Let the line and measure of theological study be regarded. Consider the prominence now given to the original

languages of the Bible. Call to mind the advanced state of modern hermeneutics; not only the critical acumen, the power of nice analysis, but what may be called its reproductive method; the method, we mean,—illustrated in such works as those of Conybeare and Howson,—which brings down to us, not the jejune and scattered fragments of a former age,—mineralogical specimens, bones of the mastodon, or fossil shells and leaves,—but the whole living and teeming landscape; the resuscitating process, by which the old scripture scenes are made to pass before us as realities of to-day, so that we gaze on the face of each actor, as on that of the friend who stands by our side. Nor is there less of progress in the line of dogmatic discrimination. While the old distinctions are mastered, many a new one is added. If in some sense there be less of depth, may it not be claimed that there is more of breadth? The study floor may not be so hardly worn in a particular place, as by that prince of rectangular theologians, the patriarch of Franklin. But is it unseemly to suggest, that the abrasion is more general? Philosophy, now, the handmaid of theology, has become eagle-eyed and universal as never before. She is enriching herself with the spoils of all ages. She is bedecking herself with all beauty. She is inweaving into her arm the sinews of all strength. She may walk, at times, amid lingering mists, and here and there may be some slight residuum of shifting sand; but the mists shall pass away, and there are foundations below, solid as our granite hills. Nor may less be said in relation to æsthetic training, to finish of style and felicity of elocution. Think of the stiff attitudes, and the languid and monotonous habits of other days—the close reading—the holding of the manuscript in the upraised hand, that of the fine letters not an iota might be overlooked. And with this let the ease, and naturalness, and force of the modern pulpit be contrasted. In its more impassioned tone, in its ampler play of imagination, in the goodlier garniture of its thought, it is, to much of the old preaching, like a landscape of the world's present stage to one of the Silurian period; or, to use a simpler figure, like a well-appointed modern meal to a homely and meagre one of the Puritan times. Not less to the

advantage of the modern clergy would be a just estimate of the variety and amount of their labors, those of the week-day especially; the lectures preached, the prayer-meetings attended, the visitations from house to house, the conversations in the study, the crushing revival toils, public and private. To which might be added, a multitude of extra-parochial engagements, comparatively unknown in former times. We speak not without due discrimination. To all general statements there are, of course, exceptions. Deficiencies and faults enough have the ministry of the present day to answer for. Nor were there lacking, in the former days, men every way in advance of their times, whose lives were at once a prophecy and an earnest of a better age. Some such still linger with us, blessed links between the past and the present; receiving with genial welcome whatever is praiseworthy in the one, while they shed upon us the very aroma of the other. We give them due honor. We make all proper exceptions on their behalf. Yet speaking as we must in general, we still make bold to say, that for professional acquirements not merely, but for professional devotedness, — for a steadfast aim to be instant in season and out of season, to seek not their own but the things that are Jesus Christ's, to spend and be spent for him, — the present generation of ministers, with all their shortcomings, may be advantageously compared with their predecessors of whatever age.

But it is not enough, as we have said, to vouch, in any matter, for the agents concerned. They may be without fault, and yet the agency be insufficient. The men at-arms may be as strong now as they were in the days of Titus and Vespasian. Yet with one of the old battering-rams, they would make but little headway against a modern fortress. So the pulpit, it is argued, however potent originally, has, in the progress of things, been losing adaptation. It is evidently passing into desuetude, or becoming, at the best, a minor instrumentality. Whether this view be correct, is the question we are next to consider.

We might settle the point, we think, by a simple appeal to scripture. For the establishment of his kingdom in the world, as many a text proves, Christ has appointed as the chief agency, the Gospel Ministry. That it is worthy to be chief, we might

infer from its nature. The voice of the living preacher ; of a fellow-man, a fellow-sinner, a fellow-believer ; that wondrous power, at once the fittest type and channel of a spiritual influence ; that porter of a double service, opening, at once, the heart both of the speaker and the hearer ; that complex force, appealing, not like the printed page to a single sense, but while it thrills the ear, kindling in the eye, and glowing upon the cheek ; the living utterance of the man of God, in public and in private, in the house and by the way, enforced by a holy life, and attended by the simple accordant and symphonious forms of Christianity,—“ must stand acknowledged, while the world shall stand,” as, in the very constitution of things, the fittest and most potent divine instrumentality. Books have their place and their power. Books are petrified voices. Books are galleries of thought, in statue-like forms. They move us ; but they would move us more if the cold marble would but turn to flesh and blood, if the chiselled lips would but open. We read the *dead* Cicero, but we would rather hear the *living*. We con the glowing periods of the Orator for the Crown ; but we would rather see the lightning-flash of his eye, and listen to the thunder-tones of his voice. What is Whitefield in print, compared with Whitefield in the pulpit ? What were Melville or Chalmers, as you read, with all their splendor of diction, compared with Melville or Chalmers as you listen ? Do what you can with books. Let your tract societies — sustained mainly, be it remembered, by the influence of the pulpit — scatter to the utmost their precious issues ; giving, indeed, the clearest assent to our position, as simple tract-distribution passes into colportage. The truth shall stand, after all, that God was wise in making the living ministry his chief agency. As its power connects itself with the fundamental proclivities and aptitudes of our being, so, as we should expect, there is no intimation in scripture that it is ever to be superseded. It is “ by the foolishness of preaching,” mainly, in all time, that God is to “ save them that believe.” And as his cause is, on the whole, ever advancing in our world, — its progress being specially manifest in these latter days, — the inevitable conclusion must be, that the power of its chief instrumentality has not only increased, but must go on to increase, till the work of redemption is consummated.

Strong as our case is, however, we may rest it on another ground. Not only may we infer from the fact, that the pulpit is, by a wise divine appointment — an appointment according, like all others, with the nature of the beings to be dealt with — the principal gospel agency, and so, as the cause of Christ goes onward, necessarily of growing effectiveness: it can be shown, that whatever changes have taken place in the world, not excluding even those which sometimes induce despondency, have all tended to enhance its influence. Nay, it can be further shown, that those yet to be expected, will stand in the same relation to it. So far as the pulpit is affected by these changes, they concern both the *nature* and the *sphere* of its influence. To both these points, we shall briefly advert.

First, to the *nature* of its influence. This, of course, must be ever essentially the same, adapted as it was at first to the great primordial susceptibilities of our being. Yet we have spoken of divers modifications of it; and these, we think, may be comprised under three consecutive statements.

There is, in the influence of the ministry, we remark in the first place, less now than formerly of the *personal* element. The minister was more of a fixture in the olden time. Associations of friendship and of memory clustered more thickly about him. It was he who had looked kindly upon childhood; and manhood was bound by the chain of its boyish sympathies. Old age, leaning on its staff, lived over again its early reverence. Now, the ministry has more of a peripatetic character. The pastor is often, even amid all the political mutations, less of a permanency than the pettiest town-officer. But as gossamer filaments, now, are all the ties of association. As there was less of popular intelligence, besides, in the former days, the pastor's attainments were a greater marvel. The more from the fact, that there were fewer opportunities than now to compare him with others. He stood alone, in the view of most of his parishioners:

“And still they gazed, and still the wonder grew,
That one small head could carry all he knew.”

The preacher now must have a care, lest, with the increased

general culture, and the multiplied helps to Biblical knowledge, he be caught tripping by some of the plainest of his people. It is no wonder if divers of them have visited the very scenes of sacred history to which he refers. The clergyman of the earlier times, we may say further, mingled more than is common now in the current secularities — much as has been said by some, of the increased worldliness of the ministry. He was a farmer among the farmers, perhaps. He was no stranger to the political world. Merging, to a certain extent, the minister in the man, he sometimes preached discourses at which our modern conservatives would stand aghast; discourses denouncing certain obnoxious civil functionaries, Ahabs and Jeroboams to his thought, with a terribleness of invective little short of that of the old Hebrew prophets. Now, no adjunct secular employment is tolerated. Now, a clamor is raised in some quarters if the man be not so merged in the minister as to lose all a patriot's sympathies.

Clerical influence, we remark secondly, has less now than formerly of the *official* element. The world has been slow in parting with the notion of a sort of physical or semi-physical potency in the ministry. Not all Protestants have yet learned, that the keys given by Christ were not metallic. Even the minds of our Puritan fathers were hardly dispossessed of the fancy, that there comes with the voice of consecration and the laying on of hands, a certain mystic, energizing afflatus. Great, in the former days, was the reverence for a minister, as such. It was as if there were power *in him*, as if he were somehow God's vicegerent. Childhood early imbibed the feeling. Its sports were stayed as the clergyman approached; and if his hand were laid upon its head, the contact was as something sacred, and almost supernatural. Now, mere office has comparatively little consideration. It is but the channel, the standing-place, the working-gear. The great question is, what is the work? Now, to be surpliced availeth nothing, or to be unsurpliced. High pulpits have mainly passed away, and almost all peculiarities of clerical costume. It is the *end* of the office that is regarded, rather than the office itself.

This brings us to say, in the third place, that in whatever influence the pulpit now exerts, there is more of the force of

simple truth. The ministry is considered not at all as a spiritual brokerage, after the Romish conception; nor yet as a priesthood, after the Jewish fashion. It is more than ever we think, *a ministry of the word.* Men are chiefly concerned now with what the preacher utters. There is more of discussion among them — more, especially, of independent inquiry. There was, indeed, inquiry of old. But now the human mind not only works more freely on all pulpit themes, but is more abundantly stimulated and aided.

In all these changes, though here and there we see things to regret, there is, on the whole, a gain. The personal, indeed, is not to be undervalued. The recognition of it, God-ward, is essential to the feeling of obligation, and to all worship. An impersonal religion is no religion. We need it in the line of example, and, above all, of a minister's example. Yet many of the personalities which attach us to men, whether ministers or others, are of transient influence, and that influence, while it lasts, is not the highest. It takes hold on the natural, rather than the spiritual. It lacks the divine majesty and force of simple truth. So as to official influence. Mere authority is not the highest and best force. It has no informing, vitalizing power. A *purely* official influence, of whatever sort, is but formalism. There are genuflections, and prostrations, and manipulations — there is an *opus operatum* — of the mind, as well as the body. Unspeakably more potent is the pure word of God, entering, in its own unborrowed dignity, the human soul; appealing to the unfettered understanding and the free will. That is light, that is life. And now that, in the relations of the pulpit to the people, there is less dictation, and more of the purely didactic; now that personalities and forms are held more entirely subservient to great, energizing, and controlling principles; what can result, other things being equal, but an enhancement of power?

We are aware of the hesitancy with which views like these are often received. On no subject is there greater misapprehension than that of influence. It is apt to be estimated, mainly, by its formalities and visibilities. It must come with observation. It must lift up its voice in the streets. It must have a showy and imposing presence. Yet the fact is — a general fact —

that as grossness increases, power grows less. The highest power is subtile. It is infinitesimal. It is etherial. There is often least of it, where there is most ado. It is not the clattering thunder that strikes, but the quick, imponderable lightning. Even the electric fluid does its greatest work, not in the noise and tumult of the tempest, but as it takes its course quietly along the nervous tissues; as it charges, even when men sleep, the battery of the brain; as it pervades and vivifies, when they are scarce thinking of it, the whole framework of nature. So of influence, inhering, as we have said, in truth, theoretic or embodied, — especially in a combination of both.

There sits on a gorgeous throne, a man clad in a scarlet robe, with a glittering tiara upon his head. Robed and jewelled cardinals are about him, and obsequious kings and nobles, and the kneeling multitude. "With me," he says, "there is power." And so, indeed, it is; but we need not go far to find still greater power. Behold, in yon cell, a poor monk. There is no tiara upon his head. There are no splendid robes about him. His are sordid garments. He has no great name. He has but few friends. He is only poor, burdened, obscure Dr. Martin Luther. He is sighing. He is praying. The scene changes, and we see him crawling up Pilate's stair-case. A ray of *truth* flashes into his mind. There is power in it — power for him and the world — power not yet exhausted — power which grows as the Vatican dwindles — power which will continue to grow, till St. Peter's shall resound with the psalms of a non-prelati cal worship.

In yon pulpit stands a metropolitan doctor. He is eloquent, we will suppose; or, what is about as much to our purpose, he is accounted so. Men rise up in the social circle as he enters, and bow low as they greet him. Men listen in ecclesiastical bodies as he speaks. He preaches in a gorgeous temple, and men throng to hear him. In voice, and gesture, and style, there is infinite prettiness. Men say, as his liquid tones fall on their ears, "With him there is power." There is, doubtless; but it is easy to show where there is greater. It is in the quiet study of some country pastor, excogitating, in his obscurity,

"Truths that wake
To perish never."

Nay, it is with yon band of students in the green field, God's sky bending sublimely over them, and old Greylock watching them — those pioneers of our great missionary enterprise. They are, in the world's view, and in their own, little men. They are but undergraduates. But in the providence of God, and according to the sure laws of influence, they are to do a mighty work. Truth is stirring in their souls, great truth. It shall beam out, and flash round the globe. Their names shall be radiant, when the metropolitan doctor's shall be covered with the mists of oblivion. The grateful memory of the church shall be as the chisel of Old Mortality, keeping distinct and beautiful the letters upon their tombstones.

Passing from the nature of the pulpit's influence, we advert, in the second place, to certain changes which have occurred in relation to its *sphere*. By this we mean, not its topics, but the mind on which it operates. That sphere is, we think, first, a *higher* one. It is higher, in that popular intelligence has increased. It is on this ground, as we have remarked, some have insisted that the pulpit is well nigh out of date, that the community are almost prepared to cast it off, as children their leading-strings. But it is forgotten, that with the growth of the common mind, as has been shown, the clerical has grown. As you improve the material on which you work, besides, you enhance the value of the product. A more precious result shows the artificer in gold, than the worker in brass. Be it that common-school instruction, and the influence of colleges and professional schools, with all superadded forms of modern culture, have not only raised the mass of the people, but given the preacher ten-fold the number of highly educated hearers with which his predecessor of the last century was favored. What follows, but that, if he makes full proof of his ministry, — vindicating the estimate we have offered of the clergy of the present day, — he is doing a proportionally greater work? Who that would do a great work, does not rejoice in intelligent hearers? Be it that there are among them, in larger numbers than of old, those who, by books and other means take part with the minister in moulding character. Even in this there is an elevation of his sphere. For it makes him a teacher of teachers, and a leader of leaders.

That sphere, we insist, in the second place, has been ever *widening*. We refer not here to the mere fact, that, in the progress of missionary effort, new fields have been opened. It is to changes of a more general sort we have regard — changes which enter into the spirit and habitudes of society, and are part and parcel of the world's progress. In the development of human nature, under the heterogeneous laws and conditions of its present state, there are, in a broad generalization, three stages, a glance at which, in their order, will shed light on the point in hand. We may designate them — using terms for our own purpose, in our own way — as the *individual*, the *feudal*, and the *communal*. We mean not that either of these stages is sharply distinct. Like the passing generations, or the colors of the rainbow, they imperceptibly melt into each other. Yet are they sufficiently marked for the end we have in view.

The first and rudest of these types of human life, is the *individual*. We revive not here the exploded theory of a state of nature. In such a state, as certain philosophers have conceived of it, man is never found. We speak of a prevalent characteristic or habitude, rather than a condition — a ruling principle or tendency. We refer to the primordial unfoldings of our being. These are largely instinctive; and instinct works mainly selfward. In the lowest state of character and of society, each is intent, almost exclusively, upon his own things. So marked has this type sometimes been, as scarcely to admit any form of government. The lateral developments of human nature are as yet fewest and weakest. There is little of sympathy, little of intercommunication, nothing, or next to nothing, of organization. Of social power, or the power of man over man, there is but the lowest form. As in the secular sphere, so is it in the religious. We begin with individualism. Individual life is prior to social. There is, in the exactest theological statement, no love for the brethren, or communion with them, till there is first love for Christ, and communion with him. In the nature of things, the inorganic must precede the organic. And this precedence is most manifest and protracted in the incipient stages of Christianity. Here a sinner is converted, and there the Eunuch learns the Gospel of Philip, Cornelius of Peter, scattered souls of those who are scat-

tered abroad. These think, at first, chiefly of their relations to Christ, of their individual salvation. So with the newly converted everywhere; so the more, the greater their isolation. In this state, and just in proportion as its leading features continue, the organic and the social are held in abeyance. The power of religious teachers and rulers must needs be limited. There is little attraction of cohesion as yet; of course, there can be little of the attraction of gravitation. And slight power has he who wields atoms only.

We need not dwell on this rude state, however; for it is but initial and temporary. It passes soon into a higher — not the highest — taking on what we have called the *feudal* form. We use this term not in its narrow, technical sense, but with reference to the generic idea which underlies it. We designate by it the first decided embodiment of the social principle, the aggregation of humanity, weak and imperfect, around minor centres. We have the nuclei and the detached masses of the nebular hypothesis, the incipient world-formations, — but not yet the completed system. We have, in other words, the middle stage, the half-way house, between extreme isolation and the highest sociality, between the purest individualism and the most perfect organism. Its simplest form is the patriarchal. It takes on, as circumstances direct, that of the clan or the dukedom. It may be recognized even in the monarchy or the empire. For in all these, we have the *fief* principle, broadly considered. We have the gathering of individuals by various forces — of individuals lacking the highest culture and strength — around petty centres. Even the throne is comparatively a petty centre. We have reciprocities, yet not the highest and best. We have chieftainship, and more or less of villainage. We have arbitrament rather than law. Leadership, in all its varieties, is apt, at this stage, to be gross, dictatorial and ostentatious. Neither the true idea of the commonwealth, nor the true cosmopolitan idea, has yet an embodiment. The people are prepared for neither.

Not less marked in the religious life, is this same feudal type; just because it grows out of human nature, and because all forms of progress, having certain common elements and necessary connections, are apt to go hand in hand. Human nature, being

organic, is not likely to move by departments. As man's secular life seeks for itself centres and brotherhoods, so does his spiritual; and God appoints accordingly. The church in the house is formed, and the church in the city; and care is taken that, in due time, elders be ordained; it matters not, as to the point in hand, whether on the Cambridge platform or the Presbyterian. One apostle goes in this direction, and another in that, each forming a sort of nucleus. The best provision is made for the lower stages of Christianity, while in its capacious bosom, not yet fully developed, are the forces and archetypes of the very highest. That former period of New England history, which bears to the eye of many the stamp of perfection, may be designated, we think, as of the feudal cast. Then, much more than now, churches were patriarchates, parties were clans, denominations were dukedoms. Then had individuals, within a certain sphere, a sort of power which they are now strangers to. The parson in his parish, after the manner already indicated, was potentially, at least, a little Pope. And as to forms of religious belief, a few individuals ruled the land. No baron of old Normandy, no chieftain of the Scottish border, had greater influence over his men, than certain theological leaders that might be mentioned, some of them not far back in antiquity. To wear their names and their livery was deemed no dishonor by their followers. It was often their glory. The clergy in those times had, in a sense certainly, great power. We have already shown, however, that it was less excellent in its nature than that now exercised, and so, after all, less in amount. We have further to show, as bearing on our general position, that it was of narrower compass.

To this end, we pass, in the third place, to what we have called the *communal* stage. By this we mean — not using the term in an agrarian or infidel sense, but wresting it from that, as not willing that the devil should have all the good terms — the highest development of the social principle. We designate by it the truest and widest working of the law of brotherhood, culminating in a known and accepted community, the world over, of thought and interest. The first step toward this, out of the feudal condition, is the republic; that happiest harmony, so far as the minor aggregations of humanity are concerned, of the individual with

the social ; that highest elevation of both. As the republic grows out of individual improvement, so it promotes it ; and the ultimate result — the golden vision, which irradiates, even now, the horizon of the future — is a universal commonwealth. We say not, in form. Forms are of little moment in this regard ; though they will be shaped ever by the prevailing spirit. There may still be, as now, minor civil organisms, each more perfect in its kind, and each subserving the universal harmony. This is, perhaps, the more philosophical view. Just as the nebular worlds, on the theory of La Place, duly solidified and rounded, take their place, at length, in the great system ; the very law of their individual perfection reaching its height in the music of the spheres. Who does not see in all the world, at the present time, a tendency to oneness, a oneness of acquaintance, of sympathy, of mental habitude, of opinion, — nay, to a certain extent, of character ? What potent and various unifying forces are everywhere at work ! The world was, indeed, always one. It was always bound together by vital affinities. But these affinities have now freer play. The great organic cosmos is growing more compact. A good, substantial, practical realism is obtaining, of which that of the middle ages was but a shadow. Eddies there may be in the stream of events ; yet, on the whole, it flows on. Especially is it facilitated by the marvels of modern intercommunication.

Not only is the isolation of the individual gone, the isolation of the clan, the province and the kingdom is passing away. The "idols of the tribe," as my Lord Bacon phrased it, are being smitten in their own temples. With individual elevation, which is the spring of all this, there is a tendency, also, — however held in check for the present, — to those free institutions, most accordant of all with the law of universal love, and which, when earth is girdled with them, shall make all its peoples one great family. With this advance toward a wide and true communism in the secular, there has been a like movement in religion. There has been, in that direction, also, an increase of mutual acquaintance. There has been a resulting mutual assimilation of opinion, feeling, and habit. The church relation has been growing cosmopolitan. The true church, we are coming more and more to feel, is one. The church of the future is evidently to be, — in spirit, if not form, — the church of the world.

There is a twofold aspect of this communal tendency, as it stands related to our subject. At first view, it seems to diminish individual influence. As the masses are elevated, the rod of leadership seems to be broken. Is it not so now in the political world? Is it not more or less so in England, and on the Continent? Do we not often hear it said in our own land, that the day of great men has gone by? By what living names are the multitude moved, as they once were by some now graven in marble? There is doubtless now, in a sense, absolute greatness; but it is subjected to a severer scrutiny. It must pass a more trying ordeal of comparison. It must fill a much wider sphere. To satisfy men, it must not be village, or city, or state greatness, merely, or even national. It must be world-greatness. For now each village knows all villages; each city, all cities; each state, all states; each nation, all nations. By newspapers, by books, and by travel, by report, or by personal observation, everybody is becoming acquainted with the best models of character; and by these men are judged. So is it in the religious sphere, as has been already suggested in another connection. He who might have seemed a very Apollos for eloquence, to some quiet parish of our earlier history, makes no special impression on the hearers — hardly now the exceptions, but everywhere to be met with — who in the perpetual running to and fro, have listened to the chief speakers, both of America and Europe. What one, or two, or three names rule, — as did some of a past age, — we will not say New England, but a single one of its states? As to leaders of theological parties, men who give their names to them — as did Paul and Apollos in the primitive times of Christianity, and many others in the subsequent ages — they are fast becoming extinct. The old names linger, but there are few new ones. We meet now, it is true, in the less cultivated parts of the country, here and there a modern sect designated on this principle, as the Campbellites, for example. But how hard would it be in the more advanced regions, for any heresiarch, however able, to gather a new denomination around his standard! Were even the sharp-witted old Genevan living among us now, it may be doubted if many of us, however we might approve his Institutes, would be willing to be called Calvinists.

But while, in the communal tendency of the times, there is thus an apparent diminution of individual influence, it is only apparent. Influence is of a loftier nature, we have seen. It is less formal and ostentatious; it is more etherial and subtile. There is less of the personal and official about it, and more of the simple energy of truth. It has enhanced value, too, from the general popular elevation. We have affirmed this of the clergy in particular; but it holds good in all relations. Individual influence is really augmented, therefore, within its old limits. As a result, also, of the changes which characterize the present stage of the world's progress, it has a broader sphere. All truth, in these times, has a marvellously quick and wide diffusion. The lawyer, the statesman, the literary man has outlets of power, such as no preceding age has known. Even if he made less impression on his own immediate neighborhood — which we do not admit — that impression would have a vastly wider reach. If he were of less account to each particular partner, so to speak, there would be a superabounding compensation in the greater extent of the partnership. The stone thrown into the broad lake may produce less apparent effect, there may be less of superficial agitation just where it falls, than if it touched the waters of some tiny pool. Yet the circling waves sweep over a far greater area. What is lost in the near, may be more than gained in the remote. Nay, in the near there may be a gain, from the reaction of the whole connected mass. So as to influence. It is not only exerted directly, but is returned to the starting-point from every quarter of the correlated whole; just as the light about a lamp is rendered more intense by lining the room with reflectors. A wind that quickly chops up the comparatively narrow Mediterranean sea, so as to make its dashings frightful, may seem scarcely to ruffle the great Atlantic. Yet you shall mark, as you gaze, that calm but mighty ground-swell — mighty in the whole, and mighty at every point — which the Mediterranean never knows, which it is too small a sea to experience. We touch a broader sea of thought in this communal age; and so, while there is no loss, but a gain, as to the near and the immediate, there is a still greater gain as to the entire compass and volume of influence.

Nowhere has this view a more striking application than to the

minister of the gospel. While he makes a deeper impression, as has been variously shown, in the community just about him, there is this further advantage, that the power he wields is not pent up as of old. Travel bears it forth. Emigration diffuses it. Trade is its messenger, and stern necessity, and honest pleasure. It goes on the railway. It goes on the swift ship, which, like Leviathan, "maketh the deep to boil like a pot." It goes on the wires, soon to thrill again the bosom of the ocean — the fairy wires ere long to girdle the earth in less than "forty minutes" — the transcendental wires, disposing most metaphysically both of time and space. It goes in the cheap letter, soon to be cheaper, in the newspaper and the magazine, the pamphlet and the book. It goes in the minds and hearts and on the tongues of men. He to whom you preach to-day, is to-morrow in a distant State, and the next day in a foreign land. Influence of old was as the slow undulation of water; it is now as the quick vibration of light. What you preach to-day, like the blood poured by the heart into the lungs, forthwith comes back again. It returns, like that same vital fluid, with enhanced power. By the free air, it has been defecated and oxygenated. It returns to invigorate your own being, and to act with augmented force on those around you. Not now do the mountain tops, as Cowper sang, —

"From distant mountains catch the flying joy."

The Alpine summits, more Alpine than ever, are all crowded together; and echo sleeps in every one of them — or wakes, rather. She takes up your every utterance, and peals it along every cliff, and sends it down into every valley, and multiplies and deepens it, till each particular note becomes as seven thunders, or as the voice of many waters.

Of the view we have now taken, the scenes of the recent great revival may be regarded, we think, as an emphatic confirmation. In all the history of the land, it has had, in some respects, no parallel. Yet the triumphs of the gospel have been nothing more than we are warranted by the divine Word to be ever looking for. Just such successes must more and more abound, as the redemption of the world draws near. In keeping though we deem them with that higher culture of the clergy which has been

spoken of, we utter no word in disparagement of divine grace. No more now than in other days, have the ministers of Christ any sufficiency in themselves. While the "treasure" of the gospel is committed to them, they are still but "earthen vessels;" and never was it more manifest that "the excellency of the power" is "of God." Nor would we undervalue lay influence. In accordance with the line of thought we have now pursued — just as might be expected in the existing state of things — it has had unusual prominence. Grace is indeed sovereign, but it works in beautiful concinnity with all mental laws and social conditions. The increase of unofficial activity, favored as it is both by the spirit of the gospel and the peculiarities of our times, is matter of rejoicing. "Would God that all the Lord's people were prophets." Yet they greatly err who fancy that ministerial diligence has been less abundant than on former occasions; that the preachers of the gospel have had little comparatively to do. True, they have wrought with unwonted ease, the joy of the Lord being their strength, the joy of his presence in their souls, and of the great harvest he has been giving them. In an atmosphere so warmed by the rays of the sun of righteousness, all spiritual machinery has worked smoothly and with little friction. Yet as to the amount of labor, public and private, it may be doubted if any past season can furnish a parallel to it. While the power of the pulpit has been thus directly manifest, it has been the chief spring, doubtless, of all the lay efficiency referred to. And in all that efficiency — may God increase it a hundred fold! — we have a striking proof of that elevation of the sphere of the pulpit, and that consequent increase of its potency, which marks, as has been shown, the present age. That there has been less of spasmodic, and more of quiet, unimpassioned action, than in other days; that less account has been made of special pulpit agencies, as of professed revivalists or oratorical celebrities; that the results achieved have come, not of circumstances, or personalities, or of official demonstrations, but of the simple presentation of truth, — accords perfectly with what we have said of the nature of clerical influence, as it is now wielded. To the quick and wide diffusion of all influence, which so characterizes these latter days, the wonders referred to must, under God, be largely as.

cribed ; and we accept them as a fresh intimation, that sovereign grace is increasingly to use this great facility ; that it is more and more to flow along the reticulated channels of intercommunication, of local and national, nay, of cosmical sympathy, till our whole lost world shall be instinct and vital with it.

From the train of thought thus brought to a close, we might gather, did not our limits forbid, many a practical lesson. So obvious, indeed, are these lessons, so replete and radiant is the subject with them, that they hardly need to be particularly recited. Let all prize more and more this divinely appointed, and divinely honored instrumentality. Let every disciple of Christ covet the joy of adding to this galaxy in the moral heavens, — in the person of himself, or of some Samuel or Timothy of his household, or, if that may not be, of some well-chosen protégé, — at least one “bright, particular star.” Let all wise facilities for ministerial education be promptly supplied. Let our Christian colleges, and especially our schools of the prophets, be thoughtfully and munificently cared for. Let not the ministers who train ministers be left either to personal or vicarious mendicancy. Better that in all the palaces of our merchant princes, sackcloth take the place of purple and fine linen. Better that “the cormorant and the bittern” possess them, and “the owl also and the raven” dwell in them, and “the line of confusion” be stretched out upon them, and “the stones of emptiness.”

If there be any of our readers whose hands have been hanging down because of the things that are, and whose knees have been failing them because of the things that shall be, let them take courage, and exchange the tones of despondency for the voice of humble and grateful exultation. Especially may the faithful ministers of the cross exclaim, while their people sympathize with them, “Thanks be unto God, who always causeth us to triumph in Christ Jesus.” Even now conquerors, they are pressing on to victories still more signal. It matters not what is their field of labor, however obscure, or however difficult. The subtle force of truth, like a law of nature, mocks at all obstacles. Like the quick flash of light, wherever started, it spans the whole hemisphere. Onward, then, let them go, girded for their work, and rejoicing in it. However partial memory or erring fancy

may paint the days gone by, let faith and hope, those twin artists of celestial birth, depict in still brighter hues the opening future. We can scarce exaggerate, as we speak of that great communal period in earth's history, on whose threshold we now stand. As we gaze on the apocalyptic canvas, how conspicuous among its figures are "the four living creatures"! More and more prominent are they, as roll after roll is unfolded, and the end draws near. Nearest the throne they stand, foremost in worship, harping with their harps, and bearing "the golden vials full of odors." Heralds they of the opening "seals," and charged even with "the seven golden vials full of the wrath of God." We seem to hear as we gaze, from the mouth of the Lamb in the midst of the throne, that very word of promise, the fitting seal and crown of the Great Commission — that comprehensive word, including in its sweep, not only all the outgoings of grace, but all the concurrent workings of Providence — "Lo, I am with you alway, even unto the end of the world."

ART. VI. — *The Relation of one Primitive Perfect Language to subsequent Derived Forms.*

THE researches of philology are steadily approaching the conclusion, that all dialects and languages among men are but modifications of one original language. It is already asserted by some of the bolder inquirers, and seems to need only further examination into some of the less known families of languages, to be fully confirmed. The same course of inquiry has also led to the conclusion, that language is not an invention of human ingenuity, but the gift of God, being the natural expression of man's spiritual nature, his special prerogative as the lord of the animal creation.

This view is held in opposition to the theory that all language originated in interjections and in conventional terms, adopted from time to time as the necessities of the case required, and

gradually moulded into form and symmetry ; and as opposed to the theory that each of the various languages of the different races originated with some divinely inspired man, whose overshadowing influence secured the general adoption of his forms of expression.*

But if language be regarded as an original endowment, it seems almost necessarily to follow that it must have been co-extensive with the original perfect intellectual and moral nature of man ; that it was perfect, therefore, as adapted to all his possible requirements as a rational soul, as an instrument of poetic art, philosophical inquiry, and spiritual worship. We thus affirm perfection of the original language as an organ for the expression of man's spiritual nature, but not in reference to a complete development of grammatical forms. The life is ever more than the form ; and if it have fit material, it will take on a form for itself, according to such specific influences as may determine its development. The logician and the grammarian hold the second place in the order of nature and of time.

Through the long life of the antediluvians, we can suppose but little change in the material content of the language ; but little loss of any of its varied capabilities through disuse or perversion before the flood. Till then, we have reason to believe, all men spoke one language, notwithstanding slight dialectic peculiarities that may have arisen from local causes. A highland population might not find use for the same vocabulary in all respects as a population in the vallies, along large rivers, or on the sea-board. Still, no great change could well have occurred. We may therefore assume that the original language, with such loss only as may have resulted from a neglect of its more spiritual elements, was spoken by the survivors of the flood, as they descended from Ararat upon the high lands of Armenia and Tartary, — to which the traditions of all the most cultivated of the heathen nations, as well as the investigations of philology, alike refer, as the second starting-point of the race.†

* It must also be distinguished from the theory, that the Creator devised a complete vocabulary and grammar, and communicated them to man by an external revelation, lodging terms and forms in his memory against time of need. See Gen. ii. 19. — *Eds.*

† See Gen. xi. 1. — *Eds.*

Without entering upon the vexed inquiry as to the nature of the changes induced in the primitive language some hundred years later, upon the dispersion of mankind, we cannot suppose that those changes were such as to impair the essential character of language as a vehicle of thought. It must still, in every separate form, have been the full and complete language of the people who were henceforth to use it. And, as all had had a common culture up to this time, we must suppose the different languages to have been on a footing of equality so far as relates to their several capabilities. This brings us another step.

The difference in the power, richness, and capabilities of different languages at a subsequent period, were the result of the peculiar influences of climate, local situation and culture, severally possessed by those who used them. The original elements were preserved in their variety and richness, in exact proportion to the intellectual and moral character of the different nations. Those earliest distinguished for literature or art or morals, would thus retain and tend to perpetuate the richness of their language, in accordance with their peculiar type of cultivation, intellectual or moral. Those tribes that sunk away into barbarism and moral degradation, would lose from use, and at length from their memories, all terms of a higher significance. Language would still be true to its office, as the interpreter of the soul on its lower level, and would in time undergo a correspondent degradation. To such an extent has this been found true, that our missionaries to the heathen find it almost impossible to express the ideas of Christianity in some of the native tongues. The fit words for moral and religious ideas have either died out, or been perverted to base uses, till their original purport has been lost. It has been observed of the Egyptians, that through the devotion of the whole nation for centuries to commerce and trade, their language became reduced to less than seven thousand words, and those fitted to their occupation. Thus the very possibility of higher ideas seemed to be for ever taken from them, and the nation to be doomed to the degradation that followed its absorption in mere sensuous ends and objects. The history of Sanscrit, Hebrew and Greek literature, offers no less striking illustrations on the other side; while the Latin language, but for the influence of Greek letters, might have shared the fate of the Egyptian.

In this connection it may be worth our while to note the fact, that recent examination has quite done away with the theory, so long maintained, that the various Indian tribes of this continent, with the exception of the Aztecs and Peruvians, were found in a state of primitive barbarism, in the original simplicity of uncultivated nature. "On the contrary," observes Dr. Martius, quoted in Prichard's "Natural History of Man," "they are the remains of a people once high in the scale of civilization and mental improvement, now almost worn out and perishing, and sunk into the lowest stage of decline and degradation. In proof of this may be cited, the remains of ancient institutions that imply the existence of much refinement, such as a complicated form of government, regulated despotisms or monarchies, privileged orders, hierarchical and sacerdotal ordinances, and laws, the result of reflection and a settled purpose, connected with marriage, inheritance and family relationships. The languages, too, of these nations, still abound in words expressive of metaphysical views and abstract conceptions."* The same view is presented in the Glossology of Sir John Stoddart, and confirmed by reference to the Cree and Lenape languages.

But the most convincing evidence in favor of the theory proposed, is found in the fact that the higher up we trace the earlier derived streams towards their original source, the purer they become, the clearer, the more intensely real as the means of expressing thought,—their original purity and freshness the less wasted and the less corrupted by the washings of the various countries through they were destined to flow.

Scholars of all time agree in the high praise which Quintilian bestows on Homer, as exhibiting models of every kind of discourse by turns. And when he would give the finishing touch to his commendation of Homer, as "*Præcipuum eloquendi facultate divinâ quadam*," he adds, "*et Homericâ*."†

In the same spirit, H. N. Coleridge observes that "to be Homeric was to be natural, rapid, energetic, harmonious. The

* Prichard's "Natural History of Man," vol. ii. 497-9.

† Lib. x. 1; xi. 46, 81.

Greeks called Sophocles, Homeric; Pindar, Homeric; Sappho, Homeric, — because all these have clearness, picturesqueness, and force, which the *Iliad* and the *Odyssey* contain in perfection. He is as wide and general as the air we breathe, and the earth upon which we tread; and his vivacious spirit animates, like a Proteus, a thousand different forms of intellectual production, the life-preserving principle in them all. He is as the mighty strength of his own deep-flowing ocean, —

“ Whence all the rivers, all the seas have birth,
And every fountain, every well on earth.” *

Such was the Greek language before the age of critics and philosophers, before the period of writing, before the period of history, as far up as we can trace it, up into the twilight of the dawn. Even then it contained in its storehouse, in all their freshness and power, fit roots to be moulded by subsequent culture into the eloquence of Demosthenes, the philosophy of Plato, and the sublimities and moral grandeur of the Greek Drama.

Those acquainted with the Sanscrit, a yet older language, bestow on it similar praise. Leo, in his “*Universalgeschichte*,” † calls attention to the richness of its inflections, its adaptedness to metre, alliteration, rhyme, and all the possible requirements of poetry. It possesses an abundance of words, and a facility for the composition of new, adequate to the expression of the most subtle abstractions, or the nicest shades of thought that philosophic speculation might devise. There is nothing accidental in its various forms and inflections, but all are based on profound conception, such as might be supposed the result of the profoundest and most varied culture.

German scholars say almost as much in favor of the old Gothic; claiming even that in the purity and sweetness of tone possessed by its vowel sounds, in the strictness of grammatical composition, in the richness and fullness of its forms, in accuracy of expression, and especially in dignity and seriousness of manner, it is second only to the Greek. The fulness of its vocabulary superseded the necessity of many derivate and composite forms, and in this manner contributed greatly to the simplicity of expression.

* Introduction to Study of Greek Poets.

† I. 68.

Thus the higher up we trace language, the more perfectly transparent and truthful it becomes. Words become pictures, truthful to their office and object. Whether there was uniformly at first, some internal correspondence between the sense and sound of a word, we are hardly prepared to affirm; though some support to such a view might be found in the numerous words in which such a correspondence still exists, and contributes so much to emotional expression; in the custom, long observed among the nations of antiquity, and not yet wholly extinct among barbarous tribes, of giving names to persons from some peculiar characteristic; and lastly, in the biblical record of the naming of animals, which the Lord God brought to Adam "to see what he would call them; and whatsoever Adam called every living creature, that was the name thereof."

This vividness of impression and power of words is a point often noticed, not only in the earliest literature of the ancients, but to some extent in the works of the Chaucers of later languages. Words stand in closer relation to the qualities of the objects they represent, than at later periods, when enfeebled by transmission from race to race, or from generation to generation, and subjected to sensuous uses. Hence it was, that the true spirit of English poetry was revived at the close of the last century, after its long slumber under a mass of artificial forms, by a recurrence to the early ballads and the works of the first masters of English song. Hence, too, the oft-repeated injunction, to study the early writers of a language to become acquainted with its real spirit and power, and in order to a style at once the most natural and the most forcible. Hence, too, the difficulty experienced at the opening of the present century — a difficulty hardly surmounted as yet — by those who sought to introduce a more spiritual philosophy, or rather to revive in the English mind the philosophical spirit of Lord Bacon. The sensuous philosophy of Locke and his school had exerted such complete sway over the conceptions and language of thinking men for near a century, that many of the most serviceable terms for the expression of philosophical ideas had lost their original sense; and the attempt to revive it was greeted with the cry of unintelligibility and mysticism.

It is but natural, therefore, to suppose that the original language was altogether richer, and more profound in intellectual and moral ideas, in all that makes up its wealth and power, than any of its derived branches; and that the long subjection to sensuous objects from which the race is but now slowly emerging through the influence of a Christian culture, must have suppressed many of the higher and more spiritual elements of language. Is it not on this account, that we find forms of speech involving the most spiritual conceptions in the fragments of the oldest languages that are known to us, as in the Hebrew and the Sanscrit? For instance, we learn that in the Sanscrit and other primitive branches of the great Indo-Germanic family of languages, the word "God," or "Spirit," is represented by "light," or "splendor," and the verb "to speak" means "to give light," and the term "word" signifies properly "a radiation of spirit," "a light from light," that can again kindle light in any being possessed of the capability of light or reason.* The same sense appears in the Greek where we have *φημί*, "to speak," and *φαίω*, "to shine," from the same root, and in the Latin, *for*, *fari*, *fatus*, "to speak," and *fatum*, "the voice of the eternal powers;" and the degeneracy of the Latin mind is shown in the later use of a more sensuous word, "dico," from the same root as the Greek *δείκνυμι*, "to show."†

The Hebraistic culture of the Apostle John, his conception of this spiritual content of words, is shown clearly in the Greek of the first chapter of his gospel.

This use of the word "light" is by no means a single illustration of the profound truths historically presented in forms of speech, long after their practical recognition among men. These forms remain, like the pyramids amid the barren sands of Egypt, the silent, imperishable memorials of a generation and a culture that have passed away.

Another fact of importance to be considered here is, the constant tendency to reduce the number of grammatical forms and inflections. These forms originated with the language, or were developed at a very early period, from combining the roots of the

* See Dittmar's *Weltgeschichte*, Das Vorrecht der sprache.

† See Pott's *Etymologische Forschungen*.

inflected words with such particles as were needed to bring out the required shade of thought. The difference is not essential to our view ; nor are we debarred from supposing changes in the standard modes of inflection, to suit peculiarities of climate, or the commingling of different nations by conquest or otherwise. We know, for example, that the five declensions of the Latin have been formed from one, in favor of the more open vowel sounds suited to the latitude of Italy. But no new ideas are represented in the five, which were not expressed in the one original declension.

These grammatical inflections, found in so great number in the earlier languages, have fallen into disuse, one after another ; but there is no instance of any being added by human wit or device. They are not the coarse agglutinations observed in our North American dialects, but seem to have had their origin in subtle differences and shades of thought, which men gradually lose sight of, and so drop the means of their expression. The history of these inflections corresponds perfectly with that already noted, of the spiritual conceptions found as we trace up the different languages nearer to their fountain-head. "In regard to these inner forces and potencies of a language," observes an English philologist, "there is no creative energy at work in its later periods. They may be likened to the stem and leading branches of a tree, whose shape, mould, and direction are determined at a very early period of its growth, and which accident or other causes may diminish, but which can never be increased. A remarkable example of this is found in the dropping of the dual number in the Greek language. When the New Testament was written, it had so fallen out of the common dialect in which that is composed, that no single example of it occurs throughout all its different books. There is no dual in the modern German, Danish, or Swedish ; in the old German and Norse there was. A like simplicity is found in the English, as compared with the old Anglo-Saxon. That had six declensions, our present English but one ; that had three genders, the English, with the exception of a very few words comparatively, as 'heir,' 'heiress,' has but one ; that formed the genitive in a variety of ways, we only in one ; and the same fact meets us wherever we

compare the grammar of the two languages."* The German Philologist and Historian, Ottfried Müller, quoted by Trench, says: "It may be observed that in the lapse of ages, from the time that the progress of language can be observed, grammatical forms, such as the signs of the cases, moods and tenses, have never been increased in number, but have been constantly diminishing. The history of the Romance, as well as of the Germanic languages, shows in the clearest manner how a grammar, once powerful and copious, has been gradually enfeebled and impoverished, until at last it preserves only a few fragments of its ancient inflections. Now, there is no doubt that this luxuriance of grammatical forms is not an essential part of a language, considered merely as a vehicle of thought. The English language, which, from the mode of its formation, being a mixture of different tongues, has been stripped of its grammatical inflections more completely than any other European language, is really not deficient in sturdy, energetic eloquence. While this is admitted, it cannot be overlooked that this copiousness of grammatical forms, and the fine shades of meaning which they express, evince a nicety of observation and a faculty of distinguishing, which unquestionably proves that the race of mankind among which these languages arose, was characterized by a remarkable correctness and subtlety of thought. Nor can any one who forms in his mind a lively image of the classical languages in their ancient grammatical luxuriance, and compares them with his mother-tongue, conceal from himself the fact, that in the ancient languages, the words, with their inflections, clothed as it were with muscles and sinews, come forward like living bodies, full of expression and character; while in the modern tongues, the words seem shrunk up like mere skeletons." Accustomed as we are to the simple forms of our English speech, we can hardly conceive of the Greek as a spoken language, with its great variety of terminations, dual and plural numbers, its declensions and cases, its capricious irregularities, its genders so arbitrary as almost to put memory at defiance, and lastly, its verbs, active, passive and middle, barytone, contracted, ending

* Abridged from Trench's "English Past and Present," pp. 137, 8, 9.

in μ , and anomalous, many of them with their participial terminations running through some twelve hundred Protean changes and complexities. Yet all these varied changes, these delicate shades of meaning, impalpable to the touch of rude speech, had their place in the mind of the Greek, — rather were born in it, and died out of it gradually, with the decline of his intellectual and moral life.

From this point of view, we should expect to find, in later times, no language a perfect instrument for the expression of thought. It would serve the people that used it, so long as their mental and moral life remained stationary at its first level, and in its decline, as well as upon any subsequent levels; since the loss of words would hardly keep pace, at least would never exceed, the loss of spiritual elements of character. But so soon as a people should begin to rise in the scale, from the waking up of its inner life, whether from within or without, the existing forms of speech would be no longer adequate as instruments of the new conceptions and spiritual emotions. Hence the necessity at once of coining new words, by composition of existing forms of speech, or by borrowing from another more favored language.

At such a juncture, were language a human invention merely, we should find new sounds taken from the great storehouse of nature, and made the vehicles of thought. The philosopher would be called on to exercise his ingenuity, and to invent some new sound. But history has yet to point to a single instance, despite the most urgent necessities, where a single such sound has thus come into use, freighted with its spiritual content. It is as impossible to create a new word, as to create some new mineral or new plant. We may take existing material, and fashion it as we please, but we cannot create. Occasionally, some strange utterance is caught up, some ejaculation of surprise, it may be, and retained as a catchword for a time, till by-and-by it works its way into better company. But these are not strictly human inventions. They are rather monstrosities of nature, among other words of a language; about what aerolites or meteoric formations are among the good honest rocks of mother earth. Sometimes we form a set of words from the

name of some inventor or discoverer; but we then only apply to a new use an old sound under certain authorized transformations, as "Galvanic," "McAdamized," &c., but with no real exception to the principle at issue.

The expression of new ideas in a language in consequence of some change in the national life and character, is only possible through composition, reviving old words, giving more precise definitions so as to get rid of synonymes, or by borrowing from another language. The attempt even to distinguish words by more precise definitions is possible only when made on etymological grounds; and is then rather the reviving of a lost sense, than the giving of a new one. This fact is clearly illustrated in the example given by Mr. Marsh, in his late lectures,* of the effort made during the last half of the sixteenth century, to establish a distinction between the particles "sith," "sithe," as an illative word, in the sense of "considering," "seeing;" and the form "sithen," "sithence," "since," as a narrative word, in the sense of "time after." As the two notions were radically distinct, it seemed desirable to distinguish them. There was, however, no etymological ground for the division, either in our own or in cognate languages, and the effort failed, though originated in the peculiarly subtle and metaphysical turn of mind which characterized the thinkers of that day, and adopted for half a century by the ablest writers. It was too much like creating a new word.

Every classical scholar is familiar with the extent to which the process of borrowing was carried on by the Romans, when, from being an agricultural and warlike people, they undertook to turn their attention to literature and philosophy. They could do nothing else. The genius of their language allowed of composition to but a limited extent; to say nothing of the attempt to apply terms of so purely a sensuous character as were to be found almost alone in the Latin tongue, to the conceptions of art and philosophical speculation. They attempted this so far as they could, with true Roman pride; and we have the benefit in the primary and secondary uses of a very large number of Latin words, — as the student soon finds, on attempting to give

* Lectures of Hon. Geo. P. Marsh at Columbia College, winter of 1858-59.

words the same sense in Quintilian, that he has been familiar with in reading Cæsar or Livy. But there was no help for the Roman. He was compelled to adopt, with as good a grace as he could, the language of the conquered Greek; and the very pith and substance of his best poetry, and prose other than narrative, was borrowed from the Greek. He went to Athens for his education, or sent for an Athenian teacher; and with the ideas, he adopted also the forms of speech in which they were expressed, with such slight changes as the rather lax laws of naturalization required.

This example of the Latin language illustrates the condition and necessities of all modern languages. In the very nature of the case, no one can be complete in itself. The German boasts of its completeness, and of its power, by combining already existing sounds, to express all possible forms of thought; and unquestionably, in this particular it far exceeds all other modern tongues; yet a large lexicon is required to contain the words of foreign derivation which it has naturalized and cannot spare.

This borrowing of words from other languages is a necessity for all modern languages, grounded in the peculiar circumstances of their past history. It is a necessity to be regretted, since the full force of any word can never be carried over into another language. It can never so truly represent the thought of another people, as the one in which it first had birth. Being the free, spontaneous utterance of one people, under the peculiar circumstances of its intellectual and social organization, it can never wholly acquire that freedom and spontaneity again. The profoundest, most hearty utterances of the Saxon mind are not in the Latin elements of our tongue. The language of affection, of passion, of the heart, is Saxon; the language of reflection, of speculation, where only the intellectual element is required, is made up in the main of Latin elements. Hence, in part, the marked difference in the readiness with which men understand the two, or the vividness of impression produced.

We are now prepared to lay down another proposition. A composite language is now a necessity of the human mind; and that language will best meet the demands of the present stage of its culture, that gathers its resources from the widest range, and has

the greatest power of assimilation. The nation that attains the most complete and varied cultivation, will, of course, need the most complete and varied language. It will cull out from the various degenerate branches of the original stock, such materials as each may have preserved, that have no place in other co-ordinate branches. These materials can be retained, only as they represent some substantial reality of fact or inward state, and thus supply a want. Taken up in this way, they at once become impregnated with the vital force of the adopting language, and henceforth become a portion of its outward organization. This power of assimilation will depend very much upon the simplicity of the language, its freedom from peculiar forms of declension and conjugation. It need hardly be added, that in all these respects the English claims the precedence, by virtue of the motive force of the people who use it, the intellectual and moral ideas that form the staple of their character and give direction to their civilization, and their wide-spread diffusion and contact with all existing tribes of men; from the great variety and richness of the component parts of the language itself; and lastly, from the simplicity of its grammatical forms, and the consequent ease and facility of assimilation that it possesses, quite beyond that of any other people. Indeed, it has been estimated by careful observers, that, ere the lapse of the present century, English will be the native and vernacular language of one hundred and fifty millions of the human race; and when we reflect upon its position, between the Teutonic languages on the one hand, and those of Roman origin on the other, taking up into itself the choicest elements of both; and when we see it the language of the leading nations of two continents, and of a rapidly rising empire in the third, — it is not difficult to forecast its future destiny. Its conquests are to be the conquests of civilization and Christianity. It is already fully armed and equipped for its work. No new ideas are expected or required, for which it is to find adequate expression, save such as may come from new discoveries in sciences, a more careful analysis of mental and moral phenomena, and such words as may represent outward physical objects peculiar to foreign countries. The ruling and controlling ideas of the race are already lodged in it, and are finding a more or less complete embodiment in social, civil, and religious institutions.

ART. VII.—*Hupfeld's Commentary on the Psalms. Die Psalmen, übersetzt und ausgelegt, von Dr. Hermann Hupfeld, ordentlichem Professor der Theologie zu Halle. Erster Band. Gotha, 1855. 8vo. pp. xxiii, 439. Zweiter Band. 1858. Pp. 425.*

THE first part of the above-named work appeared several years since, and, probably, few who knew any thing of the author entertained the confident expectation of ever beholding a second volume. Dr. Hupfeld is regarded as one of the first Hebrew scholars in Germany, and succeeded Gesenius at the University of Halle. As a linguist, he cannot be rated below his distinguished predecessor, while he is superior in exegetical grasp and in the appreciation of religious truth. His first work, "*Exercitationes Æthiopice*," was issued in 1825, and he has twice published fragments of an elaborate Hebrew Grammar. He has, however, produced little, except detached essays, which lie scattered in the periodical literature of Germany. The wide range of his studies, the perfection of his taste, and a lack of practical energy, have prevented him from executing any great work. The desire for completeness is ever carrying him into far reaching by-paths of investigation, until he drifts away from his original design. Ill health, also, combines with the moral reluctance of a procrastinating nature and a high ideal, so that it is not surprising that he has written far less than some other more superficial authors. It is, therefore, an agreeable disappointment to learn that a second volume on the Psalms has come from the hands of this scholar, and that the work is in such a state of progression that its completion may be reasonably expected.

The immediate occasion which induced the author to commence this work, was a request from Dr. Wette's publisher, that he would superintend a new edition of that author's commentary on the Psalms. To this request he willingly acceded. A work upon the Psalms had been one of his earliest plans in respect to the Hebrew Scriptures, which still waited execution. He had been likewise in friendly relations with Dr. Wette, and approved the method and the taste exhibited in his volume upon the

Psalms. There was, moreover, a special reason why he was not unwilling to accept the proposal. In the year 1831, when he began to lecture on the Psalms, he conceived the purpose of publishing a series of criticisms and remarks upon Dr. Wetze's commentary, for the convenience of his pupils, and as a contribution to the exegesis of this portion of the Old Testament. Before the execution of the design, Dr. Wetze commenced the preparation of a new edition of his work, and expressed to Hupfeld an earnest desire to see his manuscript of criticisms. Hupfeld willingly placed the manuscript at his disposal. But the use made of it was far from satisfactory. Dr. Wetze misapprehended his meaning in many cases, and, at the best, stated his opinions in a brief, epitomizing way, without giving the grounds on which they were based. The superintendence, therefore, of a fifth edition of Dr. Wetze's work, to which he was invited by the publisher, seemed to offer an opportunity of correcting the omissions and errors which, through haste, his friend had committed. But when fairly embarked in the work, he found himself at constant variance with the theological and linguistic principles of his author. The materials would break into pieces in his hands; he could not insert and amend — he must rewrite. His labor would result in a book which could not properly bear the name of Dr. Wetze. He felt compelled, therefore, to abandon the undertaking; but since he had set about a comprehensive study of the Psalms, he resolved to go forward, in the hope that an independent work might advance the interests of biblical science. The two volumes before us are the result of this resolution.

Hupfeld's love of completeness prompts him to lay out for the work a broad plan, and to omit nothing which can properly belong to the explanation of the Scriptures. In the first place, he maintains that the Psalms require a *theological* interpretation. For they disclose the kernel of the Old Testament religion, and record the inward experience of the Hebrew saint. They have been, moreover, the hymn-book, not only of the Jewish, but of the Christian church, and have given expression to the religious thought and feeling of every age. But a theological interpretation of these inspired songs must never become mere religious discourse, after the manner of the sermon; nor should it admit

the typical fancies and exegetical conceits of those who read everything in the Psalms. Its object is simply to exhibit, in their strict historical relations, the religious ideas and emotions expressed in the Psalms, and to draw such practical applications as lay within the thought and purpose of the writer. This, indeed, is no easy task, and involves more than one debated question. Hupfeld handles them with conscientious thoroughness, but his views and statements will not in all respects satisfy the demands of the Christian public. He is a religious man, but early influences and party ties have brought him into opposition with the ecclesiastical reaction in Germany, and he rejects many traditional views and typical constructions which evangelical interpreters will be slow to abandon. But his explanations of particular phrases, figures and words expressing religious ideas, are exceedingly full, and make one of the most interesting and valuable portions of his work. These often form independent discussions, which are printed in smaller type than the body of the commentary.

But while special attention is given to the religious explanation of the Psalms, there is no neglect of linguistic details. Much space is devoted to the etymology of such words as seemed to require a more thorough investigation than they have hitherto received. So also the phenomena of construction are constantly noted, and the grammatical principles involved fully stated. In all this, as the author is ready to confess, he often trespasses on the province of the lexicon and the grammar. But he says, by way of apology, that a life devoted to linguistic studies has resulted in the development of his peculiar system, which, except in a fragmentary way, he has never given to the public. He could not dispatch a point by a simple reference to his lexicon or his grammar. He felt compelled, therefore, in order to state many things with the necessary fulness, to allow himself considerable freedom in grammatical and lexical discussion. Matters of this sort, however, are generally inserted in smaller type, and are not made essential to the continuity of the commentary.

But the book would have been incomplete, if Hupfeld had contented himself with the statement of his own opinion, and of the results of his own investigation. He has held it his duty to cite

the views of his predecessors, and to give also the reasons for and against the quoted opinions, that the reader might be placed in a position to decide for himself. The performance of this duty cost great labor. For he could not rest satisfied with mentioning merely the most recent advocates of a particular view; he desired to ascend to its source, and to trace its historical course from the ancient versions, the rabbins, the older Christian interpreters, down to the latest times. He made it his rule, in regard to every cited opinion, to ascertain who first advanced and defended it; and, in the more important cases, to name also two of its most prominent advocates. Thus his work is a kind of history of the interpretation of the Psalms. It makes, in this respect, however, no claim to completeness, and is no repertorium of all the fancies and errors of the past; nor does it register with mechanical exactness the names of all the "uncalled" authors who have copied the opinions of their predecessors. This part of his work not only involved great toil, but occasionally also, as Hupfeld confesses, some self-denial; since not unfrequently an explanation which he had regarded as his own discovery, he was obliged silently to hand over to the credit of another.

According to the plan of the commentary, a translation is given of each Psalm, which is always wrought out with the author's characteristic care and taste. The translation is followed by a brief analysis of the contents of the Psalm, and this by an introduction, in which are discussed the questions of authorship, subject, time of composition, or typical construction. Then succeed the exegetical notes, throughout which are interspersed, in smaller type, the lexical and etymological digressions above mentioned. The typographical execution is very neat, and in thorough harmony with the uniform finish of the book. The style is a strong, idiomatic, German style, as of a man who thinks clearly and writes as he thinks. There is, indeed, one fault which may be mentioned in this connection. A lack of dignity and reserve is felt, when the writer speaks of himself or his antagonists. A kind of polemical undertone, though seldom intense or bitter, occasionally mars the propriety of scientific discussion. A good-natured man, who has been for a quarter of a century active and eminent on the exciting field of German theology, could scarcely

come off without a single dislike, or at least an incipient grudge, against the men who had opposed or villified him. In the preface, Hupfeld gives with perfect frankness his estimate of the respective merits of the three most eminent living writers on the Hebrew Scriptures. This estimate, though colored by personal feeling and party prejudice, cannot be without interest and value to the reader ; and, accordingly, we give it below : —

“ Of the recent interpreters, regard should be had to none more than Hengstenberg. Such is the reach of his method, such the acuteness and decision with which he has rejected the prevailing views and advanced a number of new opinions upon linguistic as well as theological questions, and so eminent the theological gifts which pervade his book, that it becomes the duty of all who follow him to subject his commentary to an unremitting and conscientious examination. I, for my part, when I first became acquainted with the work, instantly felt that I had met with a scholar whose important services in the explanation of the Psalms I could cheerfully acknowledge, but who, nevertheless, challenged my decided opposition ; and now, at last, I have an opportunity to controvert what is false in his opinions and in his method. His acuteness and accuracy in questions of grammar, and especially of etymology, are worthy of praise, though he frequently disputes the best established significations ; his grammatical views, however, are not original, since he followed merely in the footsteps of Ewald. His style of reasoning is generally much too ostentatious and arrogantly positive, and often degenerates into empty subtleties ; so that he seems like one who emulates the practised dialectician, or is inspired by a spirit of contradiction to the prevailing interpretations. I shall, therefore, frequently find it my duty to point out the true limits of the matter in hand, and expose the exaggeration of his reasoning. . . . I have no desire to ignore or depreciate the undeniable services which Hengstenberg has performed for the explanation of the Psalms, as well as for many a good cause, during his long struggle with the false tendencies of the times. And notwithstanding the strong antagonism and the harsh words which the circumstances have demanded, I have given repeated proofs of my disposition towards him not only on previous occasions, but also in the following commentary. But it is the common curse of the apologetic and reactionary tendency, and especially of such a partisan position as Hengstenberg has for years occupied, that it gradually benumbs the conscience and the sense for truth. Hence it is, that in the sacred office of investigating truth, which more than any thing else demands a mind free from all human passions, this curse converts the incorruptible judge (and such every investigator ought to be) into a mere advocate and party-hack, and at last into a pettifogger, who tries to gain his cause by the meanest quibbles, as if he could thereby throw sand into the eyes of the “higher judge,” and silence for ever the trouble-

some voice of truth. This curse has been fulfilled in Hengstenberg. Scarcely is he able, even when he is right and in questions free from party interest, to speak or to write without falling constantly into exaggeration, using feints in his attacks, making false thrusts in all directions, and coming into direct opposition with himself. That has become true of him, which he once sneeringly observed of his antagonists, that "they all fight for their party." He has uttered so many things in which he shows a cynical disregard for even the appearance of truth and for the sobriety essential to the genuine scholar, that it is impossible to recognize therein the expression of a serious conviction founded on scientific investigation.

"Although it is true that, notwithstanding a difference in fundamental principles, I have found myself agreeing with my above-named predecessor in the interpretation of many passages of the Psalms, the reverse of this is the case in respect to Hitzig and Ewald, the two most conspicuous of the other interpreters; though their works on this portion of the Scriptures are brief and afford less material for criticism. The exegetical labors of Hitzig, especially his earliest and best work, the Commentary on Isaiah, have afforded me, even where I could not agree with him, much stimulus and instruction. His book upon the Psalms contains, together with a commendable translation, nothing more than a *historical* explanation, in which (as in the Preliminary Essay published in 1831 under the title "Definition of Criticism") he has pursued a course which I must altogether disapprove. This acute and brilliant scholar, by his profound erudition, his keen discernment and eminent gift of combination, his clear judgment of the human heart and of human life, together with his compact, pithy style, might be, on the field of biblical science, a champion such as we greatly need in these times of effervescence and change. I sincerely lament, in behalf of the interests of science, that an excess of intellectual keenness (either a drop too much in the mixing of his gifts, or the consequence of early misuse) should beget in such a man an uncontrollable, and, as it seems, ever-increasing propensity to entangle himself obstinately in logical intricacies, to get lost in empty speculations, and even to make science itself the play-ground for a kind of dialectic humor. In the endeavor to bring remote things near, he loses sight of what lies before his eyes, and, occupied with subtle refinements, overlooks the plainest connection of things; so that but too often he goes far astray from a sound interpretation of the poets and the prophets.

"The deficiency which prevents Ewald from becoming a successful interpreter lies in the opposite direction. He does not fall behind Hitzig in the talents and qualifications of an investigator, while he is superior in variety of learning and in literary activity. He does not lack a certain depth of thought, or at least an inward impulse to fathom the nature of things. He has also dim intimations or impressions of the truth; but he makes no effort to condense these nebulous impressions into clear and definite conceptions. Above all, he lacks the power to comprehend the human heart and life — a power indispensable to one who would read faithfully the mind of the poets

and the prophets, or judge and represent correctly historical events and persons, or exert an influence, such as Ewald has long striven for, in matters of public interest. His other faults and imperfections are the result of those above named. Thus he is utterly wanting in the power of self-criticism, and, from the lack of an objective standard, is incompetent to compare his own productions with those of other scholars. Every thing which rises before his mind has for him the authority of a revelation, so that he cannot distinguish between the plain and the difficult, the clear and the obscure, the merest fancy and the best established truth. Hence it comes about that Ewald rarely searches matters to the bottom. He desires earnestly to reach the depths of truth, but so subjective and prejudiced is his judgment, that when he finds the bottom of his shaft, he straightway deems it the bottom of the mine."

It would be claiming too much for Hupfeld, to maintain that he always avoids the faults he has charged upon his eminent contemporaries. The reader will doubt whether he is altogether free from "empty subtleties," or never indulges in any over-refinement and caprice of interpretation. But in general he is distinguished by a careful avoidance of extreme views, and of the practice of offering ingenious hypotheses, whose chief recommendation is their novelty. He is willing to leave a problem unanswered, rather than to answer it by a guess. Thus, in the interpretation of difficult phrases and obscure words, his results are generally negative rather than positive. He reviews the existing opinions, exposes their errors and weakness, and admits the impossibility of an absolute conclusion. Such an exegetical habit is far more safe, and even satisfactory, than any degree of ingenuity in the construction of new hypotheses. As an example of this peculiarity of his method, we will state briefly his discussion of the word נָתַן which occurs in the second verse of the eighth Psalm. This word is commonly assumed to be the inf. const. from the verb נָתַן, instead of the usual form נָתַן, and is taken as standing here in the place of the finite verb. But this view is untenable; because the infinitive in נָתַן from verbs 1 Rad. Nun is without example, and its existence as a collateral form with נָתַן (and נָתַן) from so common a verb as נָתַן is very improbable; and again, an infinitive of the form נָתַן 1 Rad. Yodh, even from verbs with Sheva under the first letter instead of Tsere, is found only once, in Gen. xlv. 3, but is the common form of these verbs

in the imperative, and, as the imperative of נִצַּח, is actually used in the Old Testament twenty-four times. The word, therefore, as it appears in the pointed text, must be an imperative. But the various methods of construing it as an imperative, when examined, are found to bring out essentially the same idea, viz.: *set thy glory also in the heavens, just as it is now manifested upon the earth.* But this idea is incongruous; for God's glory is manifested most impressively in the heavens, and a prayer that it should be revealed where it is already most strikingly revealed, could scarcely be in the mind of the Psalmist, whose attitude is that of pious awe in the presence of the divine glory. The thought of the Psalmist passes rather from the heavens to the earth, and we naturally expect a form of expression like this: *Thou who hast set thy glory in the heavens, how excellent is thy name also upon the earth (i.e., how gloriously hast thou revealed thyself also here).* In fact, the subject of the entire Psalm is God's glory as manifested upon the earth, and especially in man. The required relation between the two members of the verse might indeed be established by taking אֵיךְ adverbially, or as an accusative, so as to translate: *whereunto (i.e., for the glory of the divine name upon the earth) set thou thy glory in the heavens*; but this also jars with the tone of the entire Psalm, which plainly supposes that both manifestations of the divine glory are clearly recognized and generally acknowledged. Hence the imperative is unsuitable in this connection, and the perfect is required. The attempts which have been made to derive the form in question from another root than נִצַּח are examined and shown to be unsuccessful. The final result, therefore, is negative. According to the existing text, the passage cannot be satisfactorily rendered, and nothing better remains for us than to read נִצַּח.

In all questions respecting the historical conditions under which the Psalms were composed, as already hinted in the censure of Hitzig above quoted, Hupfeld maintained a negative attitude, and vigorously opposes every thing which he regards as mere conjecture and arbitrary hypothesis. As an example of his treatment of such questions, we extract his introduction to the third Psalm: —

"According to the superscription of this Psalm, it was composed by David when he fled from Absalom. But the Psalmist speaks here of 'many enemies,' without the slightest intimation that he means his own son, and without allowing the pain of a father's heart to betray itself in any way, even before God. This cannot be explained, as Ewald thinks, as arising from a delicate forbearance; nor is it dismissed by the empty subterfuge of Hengstenberg, that 'in prayer, a circumstantial detail of personal relations is impossible for a living faith.' The absence of any distinct allusion to the circumstances of the case must always seem extremely unnatural. Hengstenberg, however, in order the more surely to overthrow every negative presumption arising from the want of definite historical references, tacks on the general principle, that the Psalmists in their effusions had primarily an eye to the edification of the church, and thus all the Psalms have a didactic character, so that particular and individual features are lost in expressions of universal application. By this position he shoots over his mark, and not only cuts off utterly all historical interpretation (to the damage of his own case more than of ours), but takes away all individual character from the Psalms, and makes them vacant and lifeless masks. Nevertheless, he attempts to point out explicitly covert allusions in the Psalm to the situation described in the superscription; not only the distress of the poet in war, v. 6, his royal dignity, v. 4 (cf. v. 9*), but also that the Psalm is an *evening song*, composed on the evening of the first day of David's flight into the wilderness, 2 Sam. xvi. 14; and Hengstenberg is so thoroughly conscious of the ingenuity and certainty of the combinations by which he has discovered these allusions, that he believes that they afford a clear confirmation of the correctness of this superscription, and raise a presumption in favor of them all. This piece of art is repeated and made more striking, that it may overawe the incredulous; and, in order to lay every shadow of doubt, he supplies another piece of information, viz., that we must recognize a distinction between 'the birth' (putting into writing) and 'the conception of the song.' But, notwithstanding these accumulated reasons (though in part self-destructive), faith gets in us no lodgment, and 'these augurs' themselves put no faith in one another, but go each in his way. Ewald (who reads much in the soul of the poet which is not granted the rest of us to behold) sees in the Psalm, instead of an *evening song*, a *morning song*, after an unexpectedly quiet night, v. 6. This view was taken also by J. H. Michaelis, who, with better reason, connects the Psalm with the information obtained of Ahithophel's dangerous plot, 2 Sam. xvii.; and certainly this opinion finds more support in the words of v. 6 than that of Hengstenberg. Hitzig has long since discovered the connection of this and the following Psalm with a scene in the time of Saul's pursuit of David, described in 1 Sam. xxx. 1-6; and though the reference of 'the holy mount,' v. 6, to Sinai is improbable, yet, with characteristic ingenuity, he has rendered the hypothesis plausible. What shall we say of all

* Verses 5, 3, and 8, in the English version.

this? We leave without envy these discoveries of the latest 'positive criticism' to their authors and admirers. For a plain understanding of the general meaning, which alone has interest for us, we find no need of them; and in future we shall take the liberty to pass them by in silence. In this we follow the example of Sebastian Schmid, who (*'magis de usu quam de occasione psalmi sollicitus'*), this and the following Psalms *'omnibus piis communis statuit,'* and discovers in them only *'preces hominis hostibus et adversitatibus circumdati (v. 2, 3), sed Deo confidentis et ad eum clamantis (v. 4, 5), adeoque sub scuto ejus securi et gloriantis (v. 6-9).'*"

The above extract is liable to the criticism, which may be made on more than one passage of the book; its tone is too personal for the dignity of a commentary upon the sacred scriptures. It is the expression of a nature deficient in the element of reserve, and lacking the strong religious earnestness which subdues personal feeling. But the judgment expressed is sound and sensible. Whatever may have been the particular conditions under which this Psalm was written, even if composed by David during his memorable flight from Absalom, yet it contains no clear allusion to that event, and it is a useless effort to trace in the words of the Psalm a reference to the circumstances of the sacred poet. Any similar incident in the life of its author may, if we regard only the internal evidence, have given occasion to the Psalm. And the inspired poet may have uttered this strain of holy thought and feeling, though nothing in his external life suggested its expression, or invested it with peculiar significance. To construct out of an inspired hymn, general in its language, universal in its application, the occasion on which it was penned and the personal relations of the author, is to leave the well-defined province of reliable interpretation for the region of mere conjecture. The expounder of the scriptures must be satisfied with the explanation of language, where he has not the materials for constructing history. In the Old Testament our curiosity is often baffled; questions of date and authorship are left unanswered, history has numerous gaps, and tradition but ill supplies the absence of internal evidence. The old problems are attempted again and again, but approach no nearer a final solution. "Difficulties" they may be called, but they are difficulties which always have existed, and perhaps were intended to exist. The deficiency of the materials renders it well-nigh impossible that any new combi-

nation should give a reliable result; and that "negative criticism" is worthy of commendation, which abstains from barren conjecture.

But time and space forbid our noticing other characteristics of the book. Our sole object has been to sketch the plan and method of a work more important than any which has appeared for some years on the interpretation of the Psalms. On some future occasion, we may be permitted to examine in detail some of the contributions it professes to make to biblical science.

ART. VIII. — *Revival Sketches and Manual. In Two Parts.*

By HEMAN HUMPHREY, D.D., Pittsfield, Mass. Published by the American Tract Society, 150 Nassau Street, New York. Pp. 476.

THE writer of the work with the above title was eminently qualified for the undertaking. Possessed of native good sense and practical judgment to an unusual degree, he was called early in life to mingle with revival scenes, under the best advantages for improvement. Speaking of the work of grace which took place in New England near the beginning of the present century, Dr. Humphrey says (p. 102): "When this fresh outpouring of the Spirit began, I was just coming upon the stage; and God had cast my lot in that part of the vineyard where the gospel had been faithfully preached by ministers who were anxiously waiting for the Saviour's return. I knew them, and often heard them preach, before and during the revival. Now, after more than fifty years, I have a distinct recollection of their countenances, their tones of voice, their earnest and solemn appeals, their going out and coming in among the people." Again (p. 105): "The word of God, as our minister used it, was quick and powerful, sharper than any two-edged sword, and piercing even to the dividing asunder of the joints and the marrow, and discerning the thoughts and intents of the heart. Oh, how we smarted under it! I remember it well in my own case, and how my heart re-

belled against some of the doctrines which my Bible and my conscience told me were true, till, as I hope, I was brought to bow and submit at the foot of the cross. And as it was with me, so it was with multitudes of others. We complained of some of Paul's hard sayings, and wondered why our minister dwelt so much upon them. We wanted to get to heaven in some easier way. But instead of abating one jot or tittle to relieve us, they pressed harder and harder, driving us from one refuge to another, till there was no hiding-place left." "Under such preaching, it was hard to get hopes; but, when embraced, they were more to be relied upon than if they had been gained in some easier way." After his conversion, Dr. Humphrey became a member of Yale College, where a revival occurred, of which numbers, subsequently distinguished as excellent ministers of the gospel, were hopeful subjects. Dr. Humphrey's first settlement in the ministry was in Fairfield, Ct., in 1807, where his labors were soon followed by a precious revival of religion; the next was in Pittsfield, Mass., where he was permitted to witness a very powerful work of grace, in connection with the services of the eminent Mr. Nettleton, of which he has given a concise and graphic account in the volume before us. And in repeated instances, as President of Amherst College, he had the privilege, in seasons of spiritual refreshing, of directing the young men under his care to the only Saviour of sinners. Of these, not a few have been and still are ornaments of the church and of the Christian ministry. His interest in revivals has remained unabated amidst all the changes of his long, very active, and very useful life. Many of his ministerial brethren have been much aided by his counsels and labors, during the gracious visits of the Spirit among their own people; and, whenever he preached, or privately instructed, or prayed with inquirers at such time, his words, "fitly spoken," were "like apples of gold in pictures of silver." It is scarcely necessary to add, that we rejoice at this contribution, which the wise and venerable author has made to the religious literature of the day. May it be fruitful in promoting the interest of that religion which lies near his heart, long after this aged servant of Christ shall have entered upon his final reward.

The importance of the subject will be questioned by none. What is true religion, what are the signs of its advancement, and what are the means and agencies by which this advancement may be secured, are questions second in importance to none which can occupy the attention and solicitude of mankind. The honor of God, the well-being of the human race in this world, and their endless state beyond the grave, all depend on a right answer to these momentous questions. A revival by true religion implies its previous existence, however partially exercised, or comparatively buried out of sight. It is a resuscitation of the Christian graces in saints, and an augmented fidelity in duty, accompanied, or speedily followed, by accessions in unusual numbers of those who till then had continued impenitent, to the ranks of the redeemed among men, — the penitent, humble, believing and faithful disciples of the Lamb who was slain. "A genuine revival," says Dr. Humphrey (p. 13), "is the fruit or effect of a supernatural divine influence, which restores the joy of God's salvation to backsliding Christians, startles the dead in trespasses and sins, convinces them of their lost and perishing condition, and makes them willing in the day of God's power. In the church, there is a genuine revival when she rises and shakes herself from the dust, and puts on her beautiful garments, which have been laid aside to her great discomfort and reproach. In a congregation, there is a true revival when impenitent sinners, in considerable numbers, are awakened and converted within a few days or weeks, and many are 'added to the Lord.'"

It requires no argument to show that the contemporaneous extension and perpetuity of such revivals, in all lands, would ensure the universal triumphs of the gospel, and speedily introduce what has been emphatically called "the latter-day glory" of the church, when the earth will be "full of the knowledge of the Lord, as the waters covers the sea."

Dr. Humphrey has adopted the following plan in his treatment of the subject of revivals. He has given: I. A summary history, or brief notice of revivals, from the time of Joshua, until now; II. A collection of addresses, appropriate to such seasons of gracious visitation; and III. A series of pastoral conversations with inquirers, under various circumstances and diverse states of mind.

The historical part is itself both instructive and awakening. The part, entitled the "Revival Manual," presents topics of the deepest interest, preparatory to revivals; adapted to extend, deepen and purify them, when commenced; to guard them against misconstruction, against false excitements and mechanical formality; to direct inquirers; to detect the hopes of the self-deceived, and to establish recent converts in the faith and obedience of the gospel. Several of the numbers appear to have been the substance of discourses, delivered by the author during such seasons of refreshing as he portrays, and bear the marks of a pertinence and point, superior to the abstractions of solitary study, and indicating the urgency and pressure of the actual and visible. There is a vividness, a directness, a cogency of argument and appeal, which are obviously the result of a keen and tender perception of the conscious wants of an awakened community, and the struggles, aspirations and hopes of a revived church.

The "conversations" are interesting and well selected, and add greatly to the value of the book, as a directory to youthful pastors in times of the gracious visits of the Spirit among their people.

We rejoice that this valuable work is now added to the volumes of the American Tract Society, and is likely to obtain a circulation in some measure commensurate with its merits.

The historical part affords a demonstration of the special agency of God in the production of true revivals; vindicates them from the charge of delusion or imposture; proves their supreme importance in the advancement of the Redeemer's kingdom; and exhibits, in a very plain and practical manner, the distinguishing evidences of their genuineness. The author sees and marks the difference between selfish zeal in religion and the effects of a creative energy of the Holy Ghost in turning men to God. Speaking of the revivals which took place in his youth, Dr. Humphrey says (pp. 106, 107): "As our pastors were careful not to encourage us that we had passed from death unto life without good scripture evidence of the change, they were very strict in their examinations for church-membership. If they thought any of the candidates did not give satisfactory

evidence of having been converted, they did not hesitate to tell them so. In this way, not a few were kept back, and solemnly exhorted to begin anew and never rest satisfied till they could obtain better evidence.

“That some real converts may, under this scrutiny, have been thrown into needless alarm and distress, and kept out of the church too long, is not improbable; but others afterwards thanked their pastors, with tears in their eyes, for having dealt with them so faithfully, saying, ‘We now see that we were building on a false foundation; and if you had encouraged us, we should in all likelihood have settled down upon it, and lost our souls.’ On which side it is safest to err, in dealing with new-born hopes, who can doubt? If a person has been truly converted, no degree of strictness in his examination, though it should shake his hope for the time, and give him needless distress, can endanger his salvation. Born of God, his seed will remain in him, and a prayerful revision of the ground of his hope may help in the end to strengthen and establish it. Whereas, on the contrary, too much encouragement may induce one who is unconverted to settle down upon a false hope and perish; who, to human views, might have been saved by the faithful dealing of his spiritual teacher.”

We propose to offer a few additional suggestions, in vindication of those seasons of rapid progress in religion and unusual frequency of conversions, which are intended by the phrase, *Revivals of religion*.

As we have already intimated, the simple story of facts, as left on record, affords incontrovertible evidence to the serious and candid inquirer.

GOD THE HOLY SPIRIT IS HIMSELF PECULIARLY THE AUTHOR OF *all genuine revivals of religion*. Were the work human in its origin, it would be comparatively of little worth. But the means and instrumentalities employed, as well as the immediate efficiency, are all of God; and to him will belong all the glory for ever and ever. This great truth, instead of presenting any encouragement to sloth, furnishes the most potent of all possible motives to seek the divine interposition by unceasing prayer and the strictest observance of all the duties which the Most High has enjoined.

Here we would premise, in general, that the difficulties, imaginary or real, connected with this subject, should never be alleged as an objection to the genuineness and importance of the revivals which actually occur. A work of grace may be divine in its main features, though marred by many imperfections, both in its subjects and in some of the leading instruments by which it is accomplished. The divine and human may co-operate in a complex production, exhibiting at the same time wisdom and folly, strength and weakness. So it is in all that is done to elevate man and advance his social well-being in the present life. Why should it be otherwise in religion? "We have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us." The essential laws of human nature in a community are not suspended because it enjoys the blessings of a revival, and many of its members are actually made new creatures in Christ Jesus. Who contends that occasional irregularities in beneficent action afford a sufficient excuse for utter and perpetual selfishness? Why, then, should some imprudences in revivals be represented as evils of sufficient magnitude to justify, in opposition to them, the undisturbed calm of universal lethargy, in what pertains to the interests of our eternal salvation? What the Holy Spirit produces is, of course, good, and only good; but then the effects of his special influence may be so combined with those of mere natural temper, or an erroneous education, as to render the separation, to the mind of the ordinary observer, extremely difficult, if not impossible. Inconsistencies were, in a greater or less degree, found in the apostles themselves, even when they triumphed in Christ,—beholding, under their preaching, hundreds and thousands of sinners submitting by faith and repentance to the sceptre of mercy. While faults, then, are to be designated and blamed (for discrimination here is our indispensable duty) let us beware that we are not any the less sensible to the presence and excellency of those "fruits of the Spirit," by which God is glorified, and immortal souls are "made meet to be partakers of the inheritance of the saints in light."

Nor is it a valid objection to the genuineness of a revival in its principal characteristics, that it is succeeded by some striking instances of apostasy in professed converts. Christ has forewarned

us of so melancholy a result, in the parable of wheat and tares, and in that of the sower. Was it any the less true that the wheat was genuine, because tares appeared in the field; or that the good ground produced fruit, according to the depth and richness of the soil, because the seed cast on the way-side or in stony places perished without any remuneration of the laborer's toil? In a spring preceding the most prolific summer, who expects to find in every blossom the certain harbinger of fruit? Does it follow, therefore, that the whole crop must be lost?

Nor is it any evidence of the spuriousness of all revivals, that some excitements bearing the name degenerate into mere fanaticism, or dead formality, or infidel impiety. The counterfeit is but the imitation of what is valuable, and proves the existence somewhere of the genuine coin. Who would think of denying that Peter, John and Paul were Christians, because Judas was a traitor, and Simon Magus a hypocrite?

It is fair to infer from *analogy* in the works of God and the progress of society, that there may be, in different times and places, disproportionate degrees of advancement or retardation in religion. Such inequality is observable everywhere else, in individuals and in communities; and can any reason be assigned why religion, in this respect, should be exempt from the general law?

As true religion is in all instances pre-eminently the work of God, it may be honorable in him so to extend or limit its influence as to demonstrate the fact of his authorship. This doctrine is made particularly noticeable in the sovereignty with which he gives and withholds "the rain of righteousness." "He hath mercy on whom he will have mercy." With the humiliating truths taught in this passage, numerous testimonies of scripture, the current belief of the church, her prayers and her praises, in all ages fully agree.

As to his *ability*, it is the constant teaching of his word, in conjunction with that of impartial reason, that all events in the natural and moral world are under his omnipotent control. The hearts of kings, and consequently of all other men, are in his hand; and he turneth those hearts whithersoever he will, as the rivers of water are turned. "Is any thing too hard for the

Lord?" "There are many devices in a man's heart; nevertheless, the counsel of the Lord, that shall stand." Whatever obstacles may oppose, he, the mighty and only wise God, can remove them all. "Who art thou, oh great mountain? Before Zerubbabel, thou shalt become a plain."

God is *disposed* to extend the triumphs of his grace to the utmost degree compatible with the claim of all his moral perfections. He affirms with an oath, that he has no pleasure in the death of the wicked, but that the wicked turn from his way, and live; and he commands all the ends of the earth to look unto him and be saved. If he withhold the influences of his Spirit, it is not from malevolence or indifference to the well-being of any of his creatures, but because he sees that he can in this manner most effectually vindicate his righteousness, his truth, and all his glorious attributes. "Surely," says the Psalmist, "the wrath of man shall praise thee; the remainder of wrath shalt thou restrain." It is God's delight to extirpate evil, because it is odious, and to communicate holiness, because it is, on its own account, supremely lovely in his eyes. It is that which constitutes his own ineffable loveliness, and the chief beauty of the most exalted of his rational offspring. He, moreover, loves that happiness in creatures which springs from the possession and exercise of the holy affections implanted in regeneration. What less can he mean by the commands, threatenings, invitations and promises of his word? He welcomes returning sinners to himself, "rejoicing over them," to use his own emphatic language, "with joy, and resting in his love." Those bold figures are full of meaning, transcending all that literal language can utter, or the heart of man adequately conceive. He is pleased with revivals, also, because in them his grace is honored, and the Redeemer sees, in an eminent degree, the travail of his soul. For these reasons, he urges his people to the most fervent prayers and labors in behalf of his kingdom, and of the salvation of men perishing in their sins. Have we not a right, then, to expect his special interposition to second the humble, untiring, believing, agonizing efforts of his children? When did he ever say to the seed of Jacob, "Seek ye me in vain?" His very heart goes forth in all that is done for the advancement of that Zion which

he loves; and will he not exert his power in concurrence with the benevolent wishes of his heart? He loves his church infinitely more than all creatures on earth or in heaven can love it.

His word *promises* an increase and general prevalence of true religion, such as the world has never yet witnessed, to be accomplished by no other agency than that of his own almighty Spirit. The events foretold can never come to pass by the slow process in which religion has commonly been advanced. One Pentecost season must follow another, and contemporaneous Pentecost seasons be co-extensive with the habitable globe, in order to usher in the promised day of rest and triumph to the church. "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it." "Until the Spirit be poured upon us from on high, and the wilderness be a fruitful field, and the work of righteousness shall be peace, and the effect of righteousness shall be quietness and assurance for ever." "Hear the word of the Lord, ye that tremble at his word, — a voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompense to his enemies. Before she travailed, she brought forth. Before her pain came, she was delivered of a man-child. Who hath heard such a thing? Who hath seen such things? Shall the earth be made to bring forth in one day? Or shall a nation be born at once? For as soon as Zion travailed, she brought forth her children." Similar promises we find in the book of Psalms, in Jeremiah, in Ezekiel, in Daniel, in Micah, in most of the prophets of the Old Testament, in the writings of the apostles, and especially in the apocalyptic visions of the last of the inspired penmen, the Seer of Patmos. Of what avail can arguings and disputings be against the explicit foretellings of God himself? Universal revivals, and those alone, can secure the fulfilment.

There is no extravagance in expectations founded on his own immutable promise. To doubt here, is to impeach his honor, his veracity. Let us seek, then, for the greater power and extent and purity of revivals, till all the kindreds of the earth shall have turned to the Lord. He made and he governs the world for the sake of his ransomed church. He gives freely, —

without impoverishment to himself, because he delights to give. What an inexplicable mystery seems this world, but for the light poured upon it by the gospel ! It were but a fathomless deep of hopeless conjectures and terror and gloom. Why was man made ; why was he permitted to fall ; and what is his final destiny, — are questions which no unenlightened reason, no uninspired philosophy, can answer. "Man's chief end is, to glorify God, and enjoy him for ever," is a correct response, but learned nowhere save from the Bible. The mediation of Christ and its results unfold the deepest wonders of God concerning our race. Christ himself affirms his unlimited dominion over earth and heaven, and assures us that the primary object of his exaltation was, that he might give eternal life to as many as the Father had given him. His apostles pursued the same theme with constancy and delight ; and, in maintenance of their position, cheerfully encountered the greatest worldly evils, and met death itself in its most horrid forms without a murmur, and even with triumph.

There is much to *encourage* Christians in the *present state* of the world, as well as in the unerring declarations of the Bible. The facilities for intercourse among nations ; the scientific discoveries, before unexampled ; the marvellous inventions in the practical arts of life ; the growing dissatisfaction with existing institutions all over the world ; the upheavings of society among Pagans, Mohammedans, and the devotees of the papal Man of Sin, the revolutionary zeal which, amidst all its blindness, seems yet to demand a better state of things than has hitherto been known ; the numerous openings for the introduction of the gospel in lands which till of late had been shut against its entrance as by impervious gates of adamant ; the success attending its publication in some of the darkest portions of heathendom ; and the recent wonderful outpourings of the Spirit on this continent, in Europe, in Asia, and even Africa,—all point with unmistakable direction to the grand issue of all mundane convulsions and changes, the emancipation of fallen humanity from its long bondage to sin and Satan, and its elevation to the dignity of union in temper and blessedness with the triune Jehovah himself. Now, emphatically, in the words of England's greatest epic bard, it may well be said, almost without hyperbole, that the "creation sighs to be renewed."

Wonders in the heavens and portents on the earth, though little observed by the thoughtless sons of folly, or even the worldly wise, proclaim with voices louder than the roar of the elements, on reason's listening ear, the approaching advent, in its millennial glory, of that kingdom which is destined to break in pieces and consume all other kingdoms, and endure for ever. Now peculiarly is the time for the Church of Jesus Christ to put on her complete armor for the last great conflict, which is to precede the universal rout and overthrow of her enemies. Let her look with humble faith, with hands upraised, and with fervent cries of entreaty, which shall reach the very heavens, to the once-bleeding cross, the now despoiled tomb and the everlasting throne of her Lord. Let her think of the woes and horrors which hang around the second death, and the joys of the ransomed, till she is ready to give her time, her possessions, all her talents, and her entire being, to the promotion of those interests for which her Immanuel died. Nor, in this august undertaking, does she ever go alone, nor need she be disheartened by present defeats. Invisible troops of mighty spirits attend her, all the powers of nature are her co-workers, and the truth of God and his omnipotent arm assure her triumph. The universe expects that "every" Christian "will do his duty." Such is the motto of that flag which is waving in the sight of heaven, earth, and hell.

"The groans of nature in this nether world,
Which heaven has heard for ages, have an end,
Foretold by prophets, and by poets sung.
Oh scenes, surpassing fable, and yet true;
Scenes of accomplished bliss, which who can see,
Though but in distant prospect, and not feel
His soul refreshed with foretaste of the joy?"

"Come, then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy! It was thine
By ancient covenant, ere nature's birth,
And thou hast made it thine by purchase since
And overpaid its value with thy blood."

ART. IX. — *The Minister's Wooing*. By HARRIET BEECHER STOWE. New York: Derby, Jackson & Co. Boston: Brown, Taggard & Chase. 1859. Pp. 578, 12mo.

*Jan 3 - Recd.
To be returned to me
in 10 days! S.D.P.*

WE are among the many who began to read this latest fiction of Mrs. Stowe, when first published in the "Atlantic Monthly," with a lively curiosity to see how the skill that created the admirable character of Uncle Tom would succeed in treating the solid, historical character of Dr. Samuel Hopkins; and we frankly confess that, in some parts of the book, not only has our curiosity been gratified, but our admiration has been excited to the highest degree. We admire the genius of the author, which dared to set her good-natured, chatty factotum, Miss Prissy, to the heroic work of storming the redoubtable Doctor's study, while he was in the midst of a profound cogitation upon the distinction between natural and moral ability, and "swoop him up," goodly old bachelor as he was, into Mrs. Scudder's best room, to help a "synod of matrons" from the parish to decide which of several brocades would best become his young sweetheart at her approaching nuptials; and then could depict the modest composure and sweet becomingness with which that reverend and muscular divine submitted to an operation at once so sudden, so unusual, and so delicate. This surely is a rare and felicitous combination, even for fiction; and we say at once that the grace that could undergo all this is worthy to be mentioned alongside the genius that created the scene; and that a book which can afford such rich contrasts among its commonest incidents, is worthy of the popularity which it is sure to have.

Thus far, we doubt not, the great majority of our fellow-readers are at one with ourselves. But now, and more seriously, we confess to a feeling akin to a personal mortification, in having been made to see that august theologian and truly great man brought down to the level of common lovers in the plot of a common love-story, — a Samson, as it were, bound and blinded, that he might furnish entertainment for the uncircumcised. We question the right of any medium, however talented or well-disposed, thus to summon up the spirits of the great dead, merely to point

a contrast or adorn a tale.* Further still: we must confess to a feeling stronger yet than mortification, at some intimations which chapters xxii. to xxiv. of this story give to the world, of the author's sentiments on some important religious truths, and the currency which this popular fiction will be likely to give to those sentiments. In order to place the matter at once and fully before the reader, we raise the question, in order that we may answer it, — Does this part of the story tend to disparage some important scriptural truths as they have been generally understood and held by the orthodox portion of New England? In other words, has it a natural tendency to modify the anxiety which they have always felt in regard to the eternal state of friends who die impenitent?

In comparison with this question, it is of little consequence to those whose sentiments this Quarterly represents, what may be the character and success of this story as a feat of creative genius; what circulation it may attain to, or how soon be forgotten; whether the genius of the writer will succeed in cultivating the literary taste of New England so that it will continue to relish negro-talk † in all her books, or whether that taste will prove obsti-

* Dr. Hopkins was born, September 17, 1721. He was married to Miss Joanna Ingersol, at Great Barrington, January 13, 1748; his age being a little more than 26 years. They had five sons and three daughters, the youngest of whom died September 22, 1792, in her twenty-seventh year. She must therefore have been born about 1766. Dr. Hopkins's first sermon against the slave-trade was preached at Newport, about the year 1770. His first wife died, August 31, 1793. He was married, September 14, 1794, to Miss Elizabeth West, aged 55, who survived him. [See Dr. Park's memoir of his life.] Is it quite fair to represent him, soon after the preaching of that sermon, when he must have been about fifty years old, the father of eight children, and the wife of his youth still living, as an old bachelor, "wooing" Mary Scudder? The sermon quotes the Declaration of Independence, of July 4, 1776, p. 243. Dr. Stiles is represented as disapproving of it, p. 278. He and Hopkins had been known, through New England, New York, New Jersey, England and Scotland, as the leaders of effort in behalf of the negroes, since the issue of their joint Circular, Aug. 31, 1773. Stiles left Newport in 1776. John Adams was Ambassador at the Court of St. James, p. 199. This was from 1785 to 1787. Aaron Burr was a member of the United States Senate, which was first organized, April 30, 1789, when Dr. Hopkins was in his sixty-eighth year, and his first wife was still living. Can we be quite sure that a book with such errors in it, describes his pastoral life, character and influence with perfect accuracy?

† We have been informed, on high southern authority, that much of her "negro-talk" is no genuine negro-talk at all, but only a mixture of vulgarisms current among ignorant Yankees and Low Dutch.

nate, and, asserting its dignity, require that such slang henceforth be omitted from books which they are expected to pay for; and whether the author is writing herself up still higher in the public admiration, or whether she may not be doing what the most malicious critics could not do as well. These points, on which the critics are already differing, and on which we have very positive opinions, we consent to leave, for the present, untouched save by this passing allusion, in order that we may show that the practical theology of the book, on some fundamental points, is loose, and justly unsatisfactory to a large portion of her New-England readers.

In the first place, in the discussion of religious questions, the advantage, in point of force, is given to the wrong side. Even where there may be a doubt, the benefit of that doubt is not given where it of right belongs. Genius raises strong, or at least specious objections, and nothing but unlearned simplicity is found to reply. The circumstances in this particular case are in brief as follows: James Marvyn, a bright, daring, generous young man, but without any pretensions to a religious character, is lost at sea. (Of course, he turns up again in due time, else the story would not be a good love-story according to the standards; but for the purposes of evincing and testing the religious sentiments of the *dramatis personæ*, it is all the same as if he were truly and for ever lost.) His mother, a religious woman of strong feelings,—we might say almost of passions,—whose heart does not fully accept the popular religious faith from which her understanding finds it impossible to break away, is thrown into the deepest agony by the news; is first paralyzed, and then frantic, in which state she talks like a maddened fury, pressing, with a fearful eloquence, all the suggestions which a human heart in such a state can raise against the benevolence of God in permitting such an event. Mr. Marvyn, a strong Puritan believer, silently submits to the awful stroke “in hopeless, heart-smitten dejection.” Mary Scudder, the angelic Christian maiden, whose guileless heart had been stolen unawares and carried off to sea, rises above all anxiety as to where his body sleeps, and pushes her tearful inquiries after his soul into the very depths of the future state. In her agony she still clings to her God,—she has no-

where else to go but unto him ; but, oh, *what* a God does he now seem to her to be ! “ *My God, my God, oh where art thou ?* ” she exclaims ; and then her grief retires within to prey upon itself. Had she not been the embodiment of every Christian grace, this dreadful load would have pressed some impiety from her lips ; but there she stands in the midst of this fiery trial, faultless as an angel, and leaving us nothing further to desire in her regard, except that the writer had represented her as a proper result of Puritan training, rather than as a beautiful exception to it.

Thus the representation, direct and implied, which is given of the feelings of these religious people in regard to this providence, is tragic in the extreme. It is fearfully eloquent, and by far the most exciting part of the book. The whole force of the author's genius is laid out upon it, and with such success, that the character of God for benevolence labors like a great ship in a terrible gale. Now, what is offered as a restorative in this extreme case, and who administers it ? A negro, of course ; and that a woman ! In the whole circle of friendship, no other is found worthy of doing it. The white people have all been turned into ice or stone by the popular theology of the day ; “ stiffened and enchained by the glacial reasonings ” of the Puritan ministry. A prayer is indeed offered in the afflicted circle, but by whom and with what effect, we are left to conjecture. Dr. Hopkins is utterly silent until Mrs. Marvyn and Mary leave the room, when he volunteers to Mr. Marvyn one cold theological proposition, a broad and solid religious generality, and then returns to his home and his study.

While Mrs. Marvyn and Mary Scudder are by themselves, there transpires that tragic scene to which we have alluded, that fearful outpouring of a smitten but unreconciled heart, in language which we will not quote, for it cannot be read without a shudder. During this awful hour, “ Ole Candace ” has been listening at their door until her big tropical African heart could contain its generous warmth no longer, and she bursts into the room, administering mingled doctrine, consolation and reproof thus liberally to the unimpassioned father, the unreconciled mother, and the disconsolate daughter-elect : —

"Lor bress ye, Squire Marvyn, we won't hab her goin' on dis yer way," she said. "Do talk *gospel* to her, can't ye? — ef you can't I will."

"Come, ye poor little lamb," she said, walking straight up to Mrs. Marvyn, "come to Ole Candace;" and with that she gathered the pale form to her bosom, and sat down and began rocking her, as if she had been a babe. "Honey, darlin', ye a'n't right, — dar's a drefful mistake somewhar," she said. "Why, de Lord a'n't like what ye tink, — he *loves* ye, honey! Why, jes feel how *I* loves ye, — poor ole black Candace, — an' I a'n't better'n Him as made me! Who was it wore de crown o' thorns, lamb? — who was it sweat great drops o' blood? — who was it said, 'Father, forgive dem'? — Say, honey! — wasn't it de Lord dat made ye? Dar, dar, now ye'r cryin'! — cry away, and ease yer poor little heart! He died for Mass'r Jim, — loved him and *died* for him, — jes' give up his sweet, precious body and soul for him on de cross! Laws, jes' *leave* him in Jesus' hands! Why, honey, dar's de very print o' de nails in his hands now!"

The floodgates were rent; and healing sobs and tears shook the frail form, as a faded lily shakes under the soft rains of summer. All in the room wept together.

"Now, honey," said Candace, after a pause of some minutes, "I knows our doctor's a mighty good man, an' larned, — an' in fair weather I ha'n't no 'bjection to yer hearin' all about dese yer great an' mighty tings he's got to say. But, honey, dey won't do for you now; sick folks mus'n't hab strong meat; an' times like dese, dar jest a'n't but one ting to come to, an' dat ar's *Jesus*. Jes' come right down to whar poor ole black Candace has to stay allers, — it's a good place, darlin'! *Look right at Jesus*. Tell ye, honey, ye can't live no other way now. Don't ye 'member how he looked on his mother, when she stood faintin' an' tremblin' under de cross, jes' like you? He knows all about mothers' hearts; he won't break yours. It was jes' cause he know'd we'd come into straits like dis yer, dat he went through all dese tings, — him, de Lord o' Glory! Is dis him you was a talkin' about? him you can't love? Look at him, an' see ef you can't. Look an' see what he is! Don't ask no questions, and don't go to no reasonin's, — jes' look at *Him*, hangin' dar, so sweet and patient, on de cross! All dey could do couldn't stop his lovin' 'em; he prayed for 'em wid all de breath he had. Dar's a God you can love, a'n't dar? Candace loves him, — poor ole, foolish, black, wicked Candace; and she knows he loves her." And here Candace broke down into torrents of weeping.

They laid the mother, faint and weary, on her bed, and beneath the shadow of that suffering cross came down a healing sleep on those weary eyelids.

"Honey," said Candace, mysteriously, after she had drawn Mary out of the room, "don't ye go for to troublin' yer mind wid dis yer. I'm clar Mass'r James is one o' de 'lect; and I'm clar dar's consid'able more o' de 'lect dan people tink. Why, Jesus didn't die for nothin', — all dat love a'n't gwine to be wasted. De 'lect is more'n you or I knows, honey! Dar's

de *Spirit*, — he'll give it to em; and ef Mass'r James is called an' took, depend upon it de Lord has got him ready, — course he has. So don't ye go to layin' on yer poor heart what no mortal creetur can live under; 'cause as we's got to live in dis yer world, it's quite clar de Lord must ha' fixed it so we *can*; and ef things was as some folks suppose, why, we *couldn't* live, and dar wouldn't be no sense in any ting dat goes on."

Doubtless "Ole Candace's" heart was all right in this matter. She talked good experience, and that right eloquently; but experience, heart-knowledge, piety, were no match for the fiery logic and almost satanic eloquence of Mrs. Marvyn. It did not strike and turn one point of the difficulty she had raised. It only hushed her up.

It was something as if a Mrs. Siddons should come upon the stage, raving like a fallen angel against God and religion, carrying the sympathies of the whole pit with her as she turned and walked off with the haughty air of an injured queen; but should soon send back her simple waiting-maid to curtsy to the multitude, and say: "Missis did not mean as much as she said. She was only *acting*; so full of her assumed character was she, that she *had* to say that or die. But she feels better now"!

Now what inference will unbelievers be likely to draw from such a scene as Mrs. Stowe has here pictured, but that, in proportion as a mind is excited to think intensely on religious subjects, it sees awful objections to evangelical doctrine; and that there is no cure for these objections but the simple credulousness of ignorance; in other words, that these objections cannot be looked down, they can only be looked away from. For here the current theology of that day as represented in Hopkins and Edwards, and which the author pictures as being so admirable for the exercise of such giant intellects in the study, is set before the reader as perfectly non-plussed and dumb in one of the trying experiences of practical life; as worthless in this dire emergency, as a ponderous stationary engine of a thousand horse-power would be to rescue a drowning man from the water. Nor does Mrs. Stowe, who holds the most intimate social relations with those who glory in being called Edwardsians and Hopkinsians, volunteer one word of her own in vindication of their sentiments, or utter one hearty disclaimer against the impious and broken conclusions of Mrs. Marvyn. The

intellectual strength of the party lies silent, while "Ole Candace," with her pious garrulity, bring out whatever of consolation there is for the poor sufferers. But supposing that "Ole Candace," or some colored brother no less pious than herself, had been put to the work of raising the objections to this providence, and that Dr. Hopkins, through Mrs. Stowe, who is professing to interpret him, had been permitted to answer them by some of those strong logico-scriptural consolations which are by no means rare in his works, how would the case have then stood? The practical effect of such a disposition of the forces in argument would have been quite as just to the truth, to say the least; it might have been as useful to the general reader; and this arrangement would, at the same time, have afforded all necessary scope for the creative genius of the author.

She has said some things highly complimentary to the intellects of Hopkins, Edwards, and their compeers; but what is the *practical* estimate which she has here put upon their character and works? What but this, that their system of belief, as an intellectual construction, — a system on which they suspended their own hopes of salvation, and in the illustration of which for the salvation of others they exercised their loftiest faculties for more than a quarter of a century, and which system of belief is generally considered by the theological world as one of the most remarkable products of the human mind acting upon the word of God, — that this, after all, is only a man of straw, which can easily be upset by the pious gibberish of an ignorant negress; or only a scarecrow, which, however much good it may have frightened common New-England people into in the days of their ignorance, has no terrors for "poor ole, foolish, black, wicked Candace"?

Mrs. Stowe has here repeated the inexcusable mistake of Mr. Dickens. Most of the religious characters he has drawn are purely vicious, — designed so to be; and the very few exceptions are, so far as we can now recollect, taken from low life, — their piety being carefully separated from all power of original, independent thought. One would suppose that Mr. Dickens had never fallen in with, or read of, one genuine specimen from that glorious host of worthies that rises before the English historic

mind responsive to the word "Christian." As an author, he either wilfully ignores the existence of any such being as a Christian philosopher, Christian poet, or even Christian gentleman; or else he has no faculty to appreciate that lofty type of humanity; or, which is perhaps the more probable, he has no confidence in his power to delineate them, and so wisely chooses only such as he can manage, — that weak and earthly class, whose infirmities and hypocrisies lie upon the very surface.

Should we substitute, in the last paragraph, the words "preacher and lecturer" for "author," it would describe the most popular speaker in America at the present time, — we mean, of course, the pastor of the Plymouth Church in Brooklyn. We rarely listen to him, or read the reports of his most popular discourses, without wondering what is that attribute, or that combination of attributes, in him, which has drawn within the sphere of his observation such an unusual proportion of such unfortunate specimens of the genus minister, as furnish him materials for what are generally considered the spiciest parts of his discourses. If these are, as they appear to be, his principal associations with the ministry, he shows the mettle of a true hero by remaining in it.

In like manner, Mrs. Stowe's Christians are generally from humble, not to say low life; and, in her former novels, her ministers are, with rare exceptions, contemptible. They generally disgrace the profession they make, and weaken whatever system they attempt to advocate; and she is quite content to have it so, since, if these characters were dropped out, her stories would lose some of their raciest passages. With all the noble and beautiful things she here and there says of the Christian doctrines and of those who profess them, — as in these very chapters she has said some fine things in truly Macaulayan style of the New England Puritans, — she generally leaves the balance of the argument against them; an injury to substantive Christianity, for which all her brilliant and lucrative labors for the poor slave will be a miserable compensation. The least that we can say upon this point is, that if the doctrines which Mrs. Stowe, by her connection with an evangelical church, professes to believe, and to hang all her hopes for the future life upon, command the respect and confidence of the reading world to-day, it is not from any direct and

open service which her pen has rendered them in her most popular works. Her negative testimony on these points has a very positive effect upon a large class of readers, — an effect she may not have intended, and may even deplore, but which is none the less dangerous for that.

We admit that the first effect of the violent eloquence of Mrs. Marvyn is considerably modified afterwards. She comes to herself, and appears somewhat penitent for her violent unsubmission; but the honor of this practical improvement accrues to the course of nature in the soul, rather than to positive Christianity, as it should have been made to do. Her wicked passion ere long calms down, as all violent human emotions must, soon or late, from exhaustion. She then tells Mary she must forget the naughty things she said on that fearful day; and still, she cannot avoid adding, "it had to be said, or I should have died." She looks at the awful providence something as she would at the back side of a summer thunder-cloud that had laid waste her beautiful home and flower-garden, — a grand and impressive sight in the distance, but which, after all, had no business to come that way.

Sweet Mary is made still more heavenly and spiritual by the remembrance of this, her great sorrow, as it recedes. How could it be otherwise? She was already too unearthly to be endangered by a discipline of this sort; and so, when this great trial, like a Satan, came, it found nothing in her, and passed on. But this comforting result of the great trial in both, is spoken of as the "reaction" of suffering nature, something as the cessation of acute pain becomes a positive pleasure; but it is not spoken of as the proper Christian effect of a sanctified affliction, — a result wrought by the Spirit of God through an unquestioning submission to a deep, dark providence. No distinct enunciation is made of the important truth, that such a blessed fruit of trial is due, not to nature, but to grace. The great evil is represented as at last overruled for good, or turning into good; but no clear, strong vindication of the providence as not being evil or unjust, but altogether wise and good, is attempted. There is given the reader a long and fine essay upon the uses of sorrow in human experiences, without any intimation that the quality of the effect of sorrow upon the heart depends upon the quality of that heart in its relation to Him who sends the sorrow. The reader is told that

"sorrow is divine — sorrow is grand and great — sorrow is reigning on the throne of the universe — sorrow is wise and far-seeing — sorrow is the great birth-agony of immortal powers — sorrow is the great searcher and revealer of hearts," and many more glittering generalities of this sort, to prove that it is disciplinary and good for every one, as crushing the rose is necessary to bring out its sweetness. But we look in vain for any quotation in the plain, terse Saxon of our Bible, or for any indirect intimation, that all this sorrow, or indeed any part of it, is the proper result of sin, — a vindication of the righteousness of the great Sovereign, — a penalty for transgression, and a chastisement, looking back to our guilty past; which truth must be fully admitted, or there can be no solid consolation whatever for sorrow. The inference which might be drawn from this delicate and flattering exposition of the ways of God with man, is, that they could not be vindicated on their own merits as the penalty of sin, but only as considered in connection with certain useful results to the sufferer; and that, therefore, inversely, had Mrs. Marvyn remained obstinate and impenitent to the last, this providence, as far as she was concerned, could not be defended.

Not to quote "Ole Candace" again on this point, take such a passage as this, in which Miss Prissy takes up the same strain with slight variations, adding the comforting thought, that some folks may perhaps repent while falling from mast-head: —

"I can't help feeling that Jim Marvyn is gone to heaven, poor fellow! His father is a deacon, — and such a good man! and Jim, though he did make a great laugh wherever he went, and sometimes laughed where he hadn't ought to, was a noble-hearted fellow. Now, to be sure, as the doctor says, 'amiable instincts a'n't true holiness;' but then they are better than unamiable ones, like Simeon Brown's. . . . Now I know we can't do any thing to recommend ourselves to the Lord; but then I can't help feeling some sorts of folks must be by nature more pleasing to him than others. David was a man after God's own heart, and he was a generous, whole-souled fellow, like Jim Marvyn, though he did get carried away by his spirits sometimes and do wrong things; and so I hope the Lord saw fit to make Jim one of the elect. We don't ever know what God's grace has done for folks. I think a great many are converted when we know nothing about it, as Miss Twitchel told poor old Miss Tyrel, who was mourning about her son, a dreadful wild boy, who was killed falling from mast-head; — she says, that from the mast-head to the deck was time enough for divine grace to do the work." (P. 371.)

Are we beside ourselves, or uncharitable, in saying that this seems too like the ingenuity of a tender spirit, laboring to gloss over or modify the old, fearless doctrine of the fathers on this point; a doctrine which seems very strong, and was very strong, only because the unmistakable word of God made it so?

Taken in its connection, this seems too much like a special plea, devised in order to get round the unpleasant fact, that an interesting sinner had died without giving that evidence of preparation for death which is commonly supposed to be necessary to authorize hope of his salvation. It likewise conveys a strong intimation of this unexpressed inference, that when acute sorrow at a sinner's loss shall have done its purifying work in the hearts of sufferers, fitting them for the intensest enjoyment of the surprises of heaven, that lost sinner shall somewhere be found safe. In other words, that God, in such trying providences, is playing with our sensibilities, as Mrs. Stowe is in her fiction of Jim Marvyn's loss at sea, in order to intensify our delight, when, with affections quickened and purified by his supposed loss, we find him on terra firma.

The whole philosophy of this affliction, with the exception of two or three lines out of as many pages, is natural and Pagan, not Christian and scriptural. Now, we submit that all reasonings from the mere nature of the soul, like all fine analogies from the physical world, are "stiffening and glacial," — utterly inadequate to the cravings of the soul in its fiery trials; and, therefore, for a Christian writer who has brought a soul into such straits, then to make no effort to meet its wants by a clear and explicit offer of the Bible consolations as being sufficient, and the only consolations sufficient, for the emergency, giving in place thereof a fine disquisition on the natural uses of tears, is practically to dishonor the Word of God, and place Christianity at a disadvantage before the reader. A soul, under the pressure of a great affliction, will reason more forcibly from nature against the divine benevolence, than a Christian, in a calm, dispassionate mental state, can reason in behalf of that benevolence from the same dry source; and hence, to rest the defence of Christianity in such circumstances upon mere natural reasonings, is to do it an irreparable injury. Had Mrs. Stowe's "mournful Cassandra"

applied for consolation to Plato (whose wisdom in point she also quotes), that noble heathen would have discoursed to her in quite as comforting a strain as Mrs. Stowe converses with her readers upon the moral uses of sorrow; and in that case, such discourse would have been admirable, and all that could have been expected. But for a Christian writer of this day to reduce her mournful characters to the same cold and meagre consolations, as if there had been on earth no such thing as the Christian scriptures working their wonders of divine healing now for eighteen hundred years, is an unfairness to Christianity not to be excused in any one, and least of all in one who professes allegiance to those scriptures as divinely inspired.

We hope not to be misunderstood on this point. We are aware that it is a critical matter to discriminate between an author's own sentiments, and the sentiments which he represents only dramatically. Still there are certain general principles of judgment in such cases, in regard to which there can be but little difference of opinion. It is no uncharitableness or unfairness to say, that the most forcible and interesting characters in a story argue the quality of the ruling forces in its author's spirit; that more of his own soul, or self, will of necessity flow into those creations with which he sympathises, than into those from which he differs; and that, therefore, the reader is right in forming conclusions as to the author's character and sentiments from the prevailing tone and atmosphere of the book.

Admitting, then, as we distinctly do, that Mrs. Stowe is not to be held guilty of all the wrong things which any of her characters, in an unchristian mood, may have uttered, — as inspiration is not to be charged with all that is said by the interlocuters in the Book of Job, — we do say, quite as distinctly, that the religious public will hold her responsible for allowing such characters to carry off the convictions and sympathies of the reader beyond her power to recover them, — as the author of the Book of Job would have been in fault, had he given that book a final lurch towards Satan and infidelity. She is responsible for such a distribution of power among her characters as places New England theology, and the characters formed upon it, at a disadvantage and under a reproach in the mind of the average reader; or that, in

the modern theological dialect, she has unfortunately "disturbed the balance of the sensibilities" in the reader's mind. In our judgment, she has done a great wrong in not having spoken more positively in her own name, to rebut, or at least to qualify, the very positive and forcible irreligious statements of Mrs. Marvyn; but had she said ever so much in this way of calm after-qualification, it would have been but a partial compensation for having first given Mrs. Marvyn, while in a wicked state of mind, the power to steal and carry off the reader's freshest sympathies into the cheerless regions of unbelief, and there desert them.

Hence we have little doubt that Messrs. Holmes, Lowell, Higginson, and their co-adjutors in the "Atlantic Monthly," who scorn the peculiar New-England Theology as only such minds can scorn, are secretly bidding this book God-speed, on account of its silent theological tendencies; and that the whole mystic fraternity of liberalism will rejoice together, that this book will incidentally do some part of their work more effectually than they could have done it, because its author has the confidence of the religious public as they have not.

We remark in the next place, by way of objection, that Mrs. Stowe's reasonings upon these deep and awful subjects in religion are chiefly from the human sensibilities. They spring from the heart without a Bible, rather than from the understanding with the Bible open before it; from woman's heart, proverbially tender rather than logical; and from woman's heart when riven by a great sorrow, when her "love lies bleeding," and when, in consequence, her sensibilities have more than their usual preponderance. It is poignant, tender grief at the untimely death of James that points the whole argument. This gives its whole force to Mrs. Marvyn's passionate soliloquy; it is to soften this agony of the bereaved mother that Miss Prissy, who "had very small proclivities towards the unseen and spiritual," chatters on so foolishly upon one of the most awful truths of Christianity; and it is obvious that the great argument of the chief comforter on the occasion is only the unrestrained bubbling up of her benevolent heart. These outgushings of emotion may do well enough for those whose theology lies chiefly in the plane of the feelings, and happens to be right too; but Mrs. Stowe writes

also for intellectual people, and many such will read her in cool, intellectual moods ; and not appreciating the force of her heart-method of reasoning, will spring at the conclusion that she could defend her positions in no other way.

Nor does Mrs. Stowe, when she speaks in her own name, often descend below the stratum of the sensibilities. Her philosophizings on this subject are little more than a natural sentimentalism, borrowing some force and beauty from Christianity, but forgetting to give Christianity the credit for them. In wrestling with this awful theme, not one solid and radical scripture truth is quoted by any of the speakers, save Dr. Hopkins in the single sentence attributed to him, and he is made to say it in such a way as to chill the heart of the reader ; not one clear, calm, firm argument, such as a Christian heart in such a mood is so well fitted to appreciate, or at least to lay up and ponder upon afterwards, is used by the author herself in her own exposition of the momentous event, as the umpire in such a case ought to do ; but very little throughout, save appeals to the sensibilities, first to harrow them up by a partial and therefore unfair representation of the truth, and then to soothe them in the most superficial manner, without any attempt to enlighten and satisfy the understanding.

In the brief analysis which the author gives of Mrs. Marvyn's character, there is dropped an apparently incidental remark, which is, in our apprehension, a key to the whole philosophy of the author concerning this subject. Having spoken of the mathematical and logical nature of Mrs. Marvyn's mind as unfitting it to receive religious consolations readily, she adds : " The commerce with abstract certainties fitted her mind still more to be stiffened and enchained by glacial reasonings, *in regions where spiritual intuitions are as necessary as wings to birds.*" (The italics are ours.) The connection shows that the regions where these " spiritual intuitions " are so necessary, are such deep experiences as those through which this afflicted family are struggling ; and these spiritual intuitions were all the more necessary, because the stern theology of the day had no appropriate consolations to offer. So the needed spiritual intuitions must be the natural risings of a bruised spirit above the logic, and even the letter, of

scripture, to those finer and more humane truths which the soul in such a state knows *must be*, somehow, true. They were, in short, the inspirations which that pious seer for this hour of darkness, "Ole Candace," had; or as she herself expresses it in a subsequent chapter, and in her own inimitable dialect, "Now I feels tings *gin'ally*; but *some* tings I feels in *my bones*, an' dem allers comes true."

The same sentiment is put into the mouth of the restored Mrs. Marvyn, as she recounts to the gentle Mary her feelings while under the pressure of this dread affliction. And it is not made at all certain that these are not still her honest convictions, only she is not quite ready to assume the responsibility of making Mary a convert to them.

"Mary," she said, gently, "I hope you will forget all I said to you that dreadful day. It had to be said, or I should have died. Mary, I begin to think that it is not best to stretch our minds with reasonings where we are so limited, where we can know so little. I am quite sure there must be dreadful mistakes somewhere.

"It seems to me irreverent and shocking that a child should oppose a father, or a creature its Creator. I never should have done it, only that, where direct questions are presented to the judgment, one cannot help judging. If one is required to praise a being as just and good, one must judge of his actions by some standard of right; and we have no standard but such as our Creator has placed in us. I have been told it was my duty to attend to these subjects, and I have tried to; and the result has been that the facts presented seem wholly irreconcilable with any notions of justice or mercy that I am able to form. If these be the facts, I can only say that my nature is made entirely opposed to them. If I followed the standard of right they present, and acted according to my small mortal powers on the same principles, I should be a very bad person. Any father, who should make such use of power over his children as they say the Deity does with regard to us, would be looked upon as a monster by our very imperfect moral sense. Yet I cannot say that the facts are not so. When I heard the doctor's sermons on 'Sin a Necessary Means of the Greatest Good,' I could not extricate myself from the reasoning," &c. (P. 354.)

Here is a broad avowal by Mrs. Marvyn of one's own innate sense of right as being the highest, and indeed the only standard for judging of the character of God and of his ways with man. Of course there would be no objection to the Bible testimony on this point, so far as it does not clash with this higher law. And

again, here is only such a sentimental use of "Christus Consolator" as the devout papist makes, when he passes from shedding scalding tears over the fresh grave of a lost friend, to shedding refreshing tears before a fine old painting of the crucifixion. Of this particular passage, we reaffirm what we have before said of her reasonings generally on one class of evangelical subjects, viz., — she raises ghosts which she does not put down. She here states with great force the objections which a natural mind raises to the benevolence of God; but the counterpoise is of a different quality entirely, — hardly more than a fine evasion of the great difficulty. Mrs. Marvyn's piety is, in its restored state, hardly more than a strong will so far softened by a sympathetic view of the suffering Saviour as to submit in silence to what it cannot help. Observe also how the lovely and Christian Mary is made to reason with herself about her lost lover and his probable condition in eternity: —

Mary sat at her window in evening hours, and watched the slanting sunbeams through the green blades of grass, and thought one year ago he stood there, with his well-knit, manly form, his bright eye, his buoyant hope, his victorious mastery of life! And where was he now? Was his heart as sick, longing for her, as hers for him? Was he looking back to earth and its joys with pangs of unutterable regret? or had a divine power interpenetrated his soul, and lighted there the flame of a celestial love which bore him far above earth? If he were among the lost, in what age of eternity could she ever be blessed? Could Christ be happy, if those who were one with him were sinful and accursed? and could Christ's own loved ones be happy, when those with whom they have exchanged being, in whom they live and feel, are as wandering stars, for whom is reserved the mist of darkness for ever? She had been taught that the agonies of the lost would be for ever in sight of the saints, without abating in the least their eternal joys; nay, that they would find in it increasing motives to praise and adoration. Could it be so? Would the last act of the great Bridegroom of the Church be to strike from the heart of his purified Bride those yearnings of self-devoting love which his whole example had taught her, and in which she reflected, as in a glass, his own nature? If not, is there not some provision by which those roots of deathless love which Christ's betrothed ones strike into other hearts shall have a divine, redeeming power? Question vital as life-blood to ten thousand hearts, — fathers, mothers, wives, husbands, — to all who feel the infinite sacredness of love! (P. 353.)

The precise value of such logic on such a theme will appear if we apply it to the other side, and ask, "Could she be perfectly

happy in her Saviour's presence, if one who had treated him as James had done were there too? Would the last act of Christ's mercy for that persistent sinner against him be, to annihilate those propensities that repelled him from himself, and fill the void with the new creations of holy love, in order that she might be gratified by his society in heaven?"

But the whole argument in the last quotation is intended to be clenched by this closing paragraph: "If not, is there not some provision by which those roots of deathless love which Christ's betrothed ones strike into other hearts shall have a divine, redeeming power?" &c.

If this reasoning has any power, then a Christian woman's natural love for any one who rejects Christ will eventually reclaim him, — the penitent Magdalen's tears will wash clean the heart of her guilty lover; else how can she be blessed in heaven? And should he die first, without having repented and reformed, then she must pray for his soul while she keeps drawing it by her love, until he is ransomed from the pit; and all, for aught appears in this story, to spare the purely human and natural sensibilities of woman's heart!

We have read of the wily Indians defending themselves successfully within their wicker stockades, by placing the delicate women and children they had captured right before the muzzles of their assailants' guns, so that the bravery of husbands and fathers should be nullified by their humanity; for who could be a hero while his heart was palpitating? So this story places the interesting and beloved James in a position where either his soul or the standard New-England theology on this point must be sacrificed. And as the one is a sensitive spirit, while the other seems only an abstraction, the result is inevitable.

The author, perhaps all unconsciously, but really, refers the awful question to the reader's sensibilities, and with an imploring look that virtually necessitates the answer. She says to him, in substance, this: "Shall I, after the unflinching manner of Hopkins and Edwards, send the heavy shots of doctrinal truth right into the very heart of this fortress of error, thus imperilling the soul of this dear young man; or shall I sly round to the back side, and wait to see if some way may not open for an

assault that shall allow him a chance to escape?" And this is the substance of much — shall we not say of most? — of the popular reasoning of the day against the doctrine of the eternal punishment of the wicked. It begins and ends with the testimony of mere human feeling on the subject. The reasoning, and the belief it would support, are intensely and only humanitarian. The manly and Christian method of treating this subject in the days of Hopkins and Edwards, viz., "reasoning out of the Scriptures," is almost entirely abandoned. The opposers of the obvious Bible doctrine on this subject were the first to forsake the ground on which they had been worsted, and their conquerors followed hard after them so far into the domain of mere nature and reason, that the authority of the Scriptures was almost forgotten. The opposers of the doctrine still cling to the easier argument from reason, and their opponents are too willing to condescend to the same low level.

Thus has anthropology been permitted to ride over both philology and theology on this fundamental truth. What is the substance of John Foster's heavy and yet popular objection to the eternal punishment of the wicked? Nothing theological, in the proper sense of the word, much less is it anything biblical; but only human and personal. Substantially this: "It shocks my sensibilities; it is too dreadful [to my feelings] to believe"! or, as Mrs. Stowe's chief religious interpreter in this story has it, "I can't feel it in my bones." No matter how cogently scholars and divines may press you with arguments from the scriptures, or annoy you by their proof-texts, you have only to appeal from them to this superior court, — "I can't feel it in my bones"!

This latest subdivision of theology, viz., the theology of the "Bones," which, though it escaped notice in the Convention Sermon of 1850, is destined, perhaps, to become the framework in future Bodies of Divinity, is already working in the minds of many people, and will swell the number of admirers of this tale. It is the substance of no small part of the popular reasoning and preaching on the subject of future and endless punishment.

We apprehend that mere human feelings, whether in "Ole Candace's" bones, or in John Foster's large muscle, the heart, have no more to do with settling the question, what is the proper

condition of the soul hereafter, than they have with defining the doctrine of the trinity or the resurrection. Fine human instincts and sensibilities have no more to do with removing the grave theological difficulties of this subject, than the flowers of May have with softening the rigors of March.

We may say — for we can feel it in every fibre of the soul — how sore a wound it is upon our sensibilities to lose a charming friend who is also probably lost for ever to the favor of God ; but we cannot say — for we have neither the understanding nor the sensibilities necessary for such a work — how deep a personal dishonor it is to God, to have had that soul revolt from him, and then for long years to brace himself stoutly against all the overtures of divine love to secure his return, and thus to die. Besides, if a feeble mortal is ever to speculate upon this great and deep subject, the worst of all times for him to do it is when the spirit of a dear but unconverted friend, recently deceased, seems to stand at his side, pleading that such a faith on this subject may be proved true as will save him, and beseeching us, by all our affection and mercy, to knock off this and cover up that horn of biblical truth, that he may not be tossed on them for ever. We protest against such representations as being unworthy of this awful subject, and as having no countenance whatever in the word of God. So far from helping us to settle the question in our own minds, they only harrow up unpleasant feelings ; and thus, setting one part of our nature against another, they awaken suspicion as to the integrity of God's word, thus rendering any thing like repose in him impossible. Truth is, — the future and eternal state of every soul, friend or foe of ours, will turn upon God's holy will respecting him, and not upon any amount or intensity of our personal feelings in regard to his case ; and what the Holy One will be likely to do with such friend may be better determined when our minds are calm and self-possessed, candidly inquiring what God himself has said, than when reasoning from our own sense of justice, or our "fine instincts," up to what he ought to do, — and this too when our understanding is overwhelmed with tender emotions awakened by his death.

A very simple, but very comprehensive, and even exhaustive, question on this subject, to those who admit the authority of the

Bible, is : Who shall say what is the proper desert and penalty of sin, — God, who knows everything, and who is strictly just ; or man, who knows comparatively nothing, and is beside a deeply interested party in the case ? No sinner that is willing to let God decide this question, is ever found laboring to evade or soften down the fearful representations which the Word of God gives of the eternal punishment of the impenitent wicked. The mere human dicta, quite too common in certain fashionable quarters, "God ought to say this, or must not be supposed to mean that ;" "the principles of immutable righteousness forbid this, or require that, in him ;" and all presumptions of a like nature, weigh absolutely nothing against a clear "Thus saith the Lord," or "Thus doeth the Lord ;" although they give pitch, tone and volume to the theology of many popular preachers and writers of this day. It may seem like hoping against hope, and yet we will express the hope, that we may yet see arise some defender of the doctrine of universal salvation, scholarly enough and manly enough to treat this great question biblically and profoundly ; rising above Mr. King's rhetoric and Mr. Parker's ridicule alike, and restoring the controversy to methods worthy of the subject.

But, restoring ourselves to the particular subject in hand, we add in conclusion, that we can almost believe that the poet-philosopher and theological professor of the "Atlantic Monthly" had this part of Mrs. Stowe's book before his prophetic eye, — for poets are seers, — when, at the last annual festival of the Unitarian denomination in Boston, his forked tongue threw off these venomous words at the heel of Orthodoxy : "Be gentle with all that has been venerable in past beliefs, but which is now outworn and in decay. We need not be too forward with the axe, where we hear the *teredo* boring day and night, and see the toad-stools growing."

What we complain of in Mrs. Stowe is, that, if she be at heart as sound on all doctrinal points as some of her readers affirm her to be, she did not then guard herself, in a few plain, solid words, against the possibility of such a construction as, we are sure, others of her readers are already putting upon parts of her story. She might have known that the reported fact of her

receiving polite attentions from the ruling spirits of the "Atlantic" at their literary club-dinners, as well as the patent fact of her walking arm-in-arm each month with these open despisers of the religious faith she professed, and who, in these public promenades, did not hesitate sometimes, as it were before her face, to amuse themselves and their friends by stroking lovingly the beard of that grim monster, her own religious faith, and then slipping the stiletto into his bowels, — we say, she might have known that with many whose hearts are very jealous of the honor of that faith, these facts would be assumed as indicating a sympathy with those men, running much deeper into the soul than mere literary tastes. This altogether natural presumption she ought to have rebutted in season; that is, before it had time to rise.

We think we appreciate the delicacy of her situation in this respect. Many would have done no better, and some not as well. For few literary persons hold their religious principles so clenched in intelligent convictions, that some of their spikes and fastenings could not be magnetized out of them, or at least sadly loosened, should they sail too near that fabled mountain on which their fancy paints the demi-gods of poetry and wit, of good cheer and skepticism, as holding their bewitching revels. Hence, to say that Mrs. Stowe did not state her own views on some religious points as clearly as the circumstances of her tale seemed to require, and as clearly as she might have done had she not known what rich matter for private merriment those views would furnish for her literary peers in the "Atlantic," is only to say that she is human, and has the shrinking sensitiveness of a woman.

It is the opinion of some, whose judgment upon such matters is worth considering, that the "Atlantic Monthly" has already completed its specific work. We sincerely hope it is not so; for if it now declines, it is obvious that a principal part of its specific work will have been *teredo-work* upon the oaken hull of that venerable frigate, Puritan Theology, in which the destinies of New England, now for two centuries, have rode so safely: *teredo-work*, we repeat; the labor of unseen teeth, plying industriously but unsuspected beneath a smooth surface, and thus achieving at last what no broadsides of manly enemies, bearing down upon her in open day, could ever have done, even if they had had the courage

to attempt. And then our regret would be, that Mrs. Stowe had had some part in helping it fulfil its mission of evil, — first by the direct influence of certain sentiments in this story ; and, secondly, by having lent the powerful influence of her name for a twelve-month, to swell the number of those who will have read this Monthly to their own damage.

ART. X. — *The Unitarianism of 1859, as officially exhibited.*

Quarterly Journal of the American Unitarian Association. Boston : American Unitarian Association, 21 Bromfield Street. 1858, 1859.

The Christian Examiner. May, July, October, 1859. Boston : by the Proprietor, 21 Bromfield Street.

Theodore Parker and his Theology : A Discourse delivered in the Music Hall, Boston, Sunday, Sept. 25, 1859. By JAMES FREEMAN CLARKE. Second Edition. Boston : Walker, Wise, & Co., 21 Bromfield Street. 1859.

The Suspense of Faith. An Address to the Alumni of the Divinity School of Harvard University, Cambridge, Mass. Given July 19, 1859. By HENRY W. BELLOWES. New York : C. S. Francis & Co., 554 Broadway. 1859.

A Sequel to "The Suspense of Faith." By HENRY W. BELLOWES, D. D., Minister of the First Congregational Church in New York. Addressed to his own Congregation, Sunday, Sept. 25, 1859, on the re-opening of All Souls' Church, after the Summer Vacation. New York : D. Appleton & Co., 346 and 348 Broadway. 1859.

WE have brought these materials together, as helps in an attempt to ascertain what Unitarianism now is in its most authoritative exposition. The *Quarterly Journal* is the official publication of the American Unitarian Association, which is the organ of Unitarianism for missions, and for book and tract publication. The *Examiner* issues from the Rooms of that Association, and is edited by its President, Rev. F. E. Hedge, D. D., of Brookline, Mass., and Rev. E. E. Hale, of Boston. Its Secretary, the Rev. James Freeman Clarke, is the author of the Discourse at the Music Hall. We do not overlook the disclaimer, — "Lest the Unitarians, the Unitarian Association, or any others, should be held responsible for the following sermon, I desire to say that I

wrote and preached it in my individual capacity, representing and compromising no one but myself;" and we accept his argument, that he might lawfully, on a fitting occasion, express to Mr. Parker's audience his dissent from Mr. Parker's theology. Yet we suppose that his belief, as expressed in that sermon, is truly his habitual belief; and that the Unitarian Association do not deem that belief any disqualification for the office which he holds. These publications, therefore, must be regarded as, in not the same degree, yet really, representing the Unitarianism of the present day, in its embodied, organized, working form. The discourses of Dr. Bellows have not the same official relations, but may render valuable aid in understanding the subject.

It is no part of our present purpose to settle any question concerning the salvation of persons who are called or call themselves Unitarians. To their own Master they stand or fall. There are those among them, — especially laymen, — in whom we think we see conclusive evidence of Christian piety. We see clearly the stratum of metaphysical mist, with its delusive halos and mock suns, which envelopes their heads, and hinders their understandings from seeing clearly the whole "truth as it is in Jesus;" and below that, we see their hearts, worshipping now the Eternal Father, now the Redeeming Son, and now the Sanctifying Spirit, conscious that they are all the time worshipping one and the same God; thankfully accepting pardon "for Christ's sake," and relying on supernatural aid for the accomplishment of a work in their own hearts, which they feel to be at once indispensable and beyond human power; giving up, meanwhile, from conscious inability, the attempt to solve or define the mysteries of the mode of the divine existence, either by affirmations or negations; and we see the appropriate effects of their worship in their lives. We know not how numerous such cases may be. Nor do we know how far the idea of the redeeming love of God in Christ may be made, by the Holy Spirit, effectual to the salvation of those whose understandings have been cheated into a disbelief and denial of those facts concerning God and Christ, by which that love has been made known to the world. We know, — we make the allusion with all seriousness, for the sake of illustration merely, and not of ridicule, — we know that the idea of ghosts in the

dark, sometimes remains in the minds and affects the feelings and conduct of those whose understandings have rejected, or never received, the belief of their existence ; and do we certainly know that the idea of the great atonement can never operate in some analogous way ? True, that idea does not belong to the Unitarian system ; but no Unitarian mind is destitute of ideas which shine into it from other systems, any more than, when the moon, in its second or third quarter, is visible at noon-day, any man sees objects and moves about and labors by moonlight only, while the whole atmosphere is made luminous by the rays of the sun. And however this may be, and besides all this, we are sure that Omniscience may sometimes detect the existence of living germs of Christian piety, too minute, or too deeply covered up, to be discernible by us, or in such strange shapes that we fail to recognize them. In this our ignorance and incompetence, we can refrain equally from acknowledging the existence of piety where we see no indications of it, and from denying its existence where, perhaps, an all-seeing eye may be able to find it.

Nor shall we attempt to compile a creed, for the belief of which all Unitarians may be held responsible. That would be a hopeless task. It is to some extent doubtful who ought to be counted as Unitarians. Is Theodore Parker one of them ? The *Quarterly Journal* (Oct., 1859, page 1) says :—

“ The Unitarians have denounced and renounced Theodore Parker ; in this book he denounces and renounces them. Yet they cannot get away from each other ; laws of association, mightier than their own wills, bring them together, and keep them together, in the public thought. In the Unitarian Almanac, Theodore Parker and his church are not mentioned ; but in the Boston Directory, and in the Boston Almanac, he and his church are put down among the Congregational Unitarian Churches, showing that the popular mind continues to class them together, in spite of themselves.”

Dr. Bellows (Sequel, pp. 22, 23) maintains that Parkerism is a necessary logical result of Unitarianism, as it has been held and taught. Yet he claims to be a Unitarian, while he rejects Parkerism. Mr. Parker was once a regularly ordained Unitarian minister, a member of a Unitarian ministerial association, and of “ The American Unitarian Association ; ” and we do not know that he has ever been formally deprived of his membership in either body. Is he still one of them ?

On the other hand, there are the editors of the Religious Magazine, past and present, holding, some of them at least, to something that may be called a Trinity, — that is, in the Sabellian sense, — believing in an atonement, as far as they can consistently with their Sabellianism, and some farther; and in a regeneration, which, if it is all that they describe, must, from a psychological necessity, be also something more, and be a saving work of the Holy Spirit. Their system is essentially different from Unitarianism as commonly understood; and yet we believe they still wear the name.

Dr. Bellows, too, has his peculiar views. Hear him: —

“The great Christian formulas, the theological vocabulary of the Christian ages, the creed of evangelized humanity, was, I suppose, providentially originated, and needs must have been written then, if at all, in an era when the robust imagination, the passionate heart, the uncalculating conscience of the world had not fallen thralls to the critical, dissecting, and often murderous intellect. As the Bible itself derives its human charm, and might, and immortality from its indifference to criticism, its sublime superiority to the mere understanding — flowing from an inspiration that originally created the large and various, the mystic and infinite nature of Man — so the creed of the Church derives its power and permanency from the imaginative and passionate phrases and formulas in which it is expressed, — so confounding to the lower, so intelligible to the higher reason, so paradoxical to the finite understanding, yet so true to the dual and unbounded nature of man.

“Thus the triune doxologies of the Scriptures, afterwards formulized in the Trinity of the Church, were designed to give permanent protection to the profound Unitarianism of the Old and New Testaments against liabilities to pure Deism on the one hand, and to Anthropomorphism on the other. This protection has, in latter ages, been effectually resisted by literalizing the truly Unitarian Trinity of the Bible and the early Church, into a Tripersonal and Tritheistic Deity, which has reacted in producing an unscriptural, because a merely literal Unitarianism, ending in Deism; and a spurious Unitarianism even in the Trinitarian body itself, ending in Anthropomorphism.

“Strange as it may sound, and certainly it is not said for its strangeness, Unitarianism, a false, spurious, and unscriptural *Unitarianism*, is the popular tendency and peril in the orthodox communions of our day; a Unitarianism which drops the Father and the Holy Spirit, to declare Jesus the only God. ‘Jesus only,’ — not Jesus the Christ, the Sent, the Divine Incarnation, the Son of God, but Jesus the Almighty, is the rallying cry of the sentimental and impatient leaders of Christendom, who unscrupulously sacrifice their written creeds to the exigencies of the hour. In like manner, the

New Church, as it technically styles itself, with so much of value, and truth, and power, and so important in its suggestiveness at this crisis, following its wonderful genius, Swedenborg, avows and petrifies into a creed this unimaginative and unscriptural doctrine of modern sentimental orthodoxy, the essential paternity of Jesus Christ, and thus unhappily harmonizes with and strengthens the dangerous, because fascinating, anthropomorphism of modern heresy. It is in ultimate effect, though certainly not in actual intention on either side, a worse Deism; for in place of 'God is a spirit,' we have a Man for our only suggestion of God. On the other hand, our own historic and avowed Unitarianism, neglecting the Triune formula of the New Testament, and disowning the Church formula, has logically degenerated in one wing, and in the hands of those unchecked by the instincts of an evangelical heart, which has saved the main body, into a Unitarianism of Deism, in which the revealed God in the person of Christ, and the immanent God in the Church, the bride of Christ, are both lost, with all the possibilities of a Religion and a worship, though not with the necessary loss of religion and worship themselves. It is, then, the interest, the duty of a true Unitarianism, to hold orthodoxy strictly to her own creed, and to hold herself as strictly to the Bible formula and the early triune, in opposition to the tripersonal creed of the Church. An evangelical Unitarianism is the most Scriptural Trinitarianism extant. It understands and can revive the original meaning of the creed of Christendom, and it alone, perhaps, can do it. It is in deeper sympathy with Athanasius, and Augustine, and Ambrose — aye, with Luther himself — than their own modern disciples. The traditional Church at present holds the dies of the gospel coin in her hands: the silver and the gold, from which alone a new circulation can be created, are in the unconscious hearts and minds of the dissenting and protesting world." — *Sequel*, pp. 32-35.

What this means, exactly, we are not prepared to say; but evidently it is something different from Unitarianism in its most usual form: and yet he stoutly asserts his Unitarianism. There are other diversities, equally palpable, and we know not how numerous.

They all agree, we believe, with one or two exceptions, perhaps, in claiming to be Congregationalists, and for very sufficient reasons. Their form of church government, so far as they have any, is Congregational. A large part of their churches were undoubtedly Orthodox, Calvinistic, Congregational churches in their origin, and are now held by them on the cuckoo principle, — that every bird has a right to the nest in which it was hatched, whoever may have built the nest, and however the egg may have come there. Many of these churches have valuable permanent

funds and other property, which would be lost by losing the name. The Massachusetts Congregational Charitable Society, called into existence for that purpose, by the Convention of Congregational Ministers, holds funds to the amount of nearly or quite one hundred thousand dollars, "for relief and support of the widows and children of deceased [Congregational] ministers;" which is understood to be one reason why Unitarians still claim their place in that Convention, and why that Convention could not be brought, some years since, to inquire and decide what constitutes a Congregational church. The Baptists, many years ago, when they accepted the name of Baptists, ceased to be called or to call themselves Congregationalists, though they still retained the Congregational form of church government, and adopted no change of doctrine, except in respect to the sacraments. The Universalists, too, who are of a later origin, neither call themselves or are called Congregationalists, though they resemble the original Congregational churches as much, both in doctrine and discipline, as do the Unitarians. Each of these, having accepted a new name, descriptive of their character, by universal consent ceased to wear the old one. The Unitarians having become also a "denomination," a "body," and having accepted a name which expresses their prominent peculiarity, the public seems very much disposed to call them by that name, and to cease from calling them Congregationalists, leaving that last-mentioned name to designate those who have never earned or accepted any other. Even the new American Cyclopaedia, one of whose editors was once a Unitarian pastor in Boston, in its article on Congregationalism, after giving the ecclesiastical definition of the word, says that "in the common, though more limited and strictly denominational sense, *in which it will be used in this article*," it "designates a class of churches which hold, in general, that system which was maintained by Augustine and Calvin, and which has been explained, advocated and improved by the theologians of New England in successive generations." This is high authority in respect to what is the "common" use of the word; and that use shows how people who talk or write on such subjects commonly think it ought to be used. The tendency of the public mind is evidently strong towards appropriating to Unitarians,

as their true and only name, that name which their own sense of its fitness always leads them to give themselves, except when they have some special motive for claiming another. From the fact that many pious people, in former times, gave and bequeathed funds to churches, without effectually guarding against such an application of them as they never suspected to be possible, such motives are not unfrequent. There was a case of this sort lately in New Hampshire. The Rev. L. W. Leonard, D.D., had been pastor of the Congregational Church and Society in Dublin, and, dying childless, bequeathed his estate, worth some five or six thousand dollars, to "The Congregational Society." One of the two societies into which the parish had become divided, claimed this legacy, on the ground that the other was Unitarian, and therefore not a "Congregational Society;" but the Supreme Court of that state decided the case unanimously against them.

This interesting case excited the Examiner to examine divers publications in respect to their use of that valuable name (see Examiner for September, p. 215). The result is, that many, of the highest authority, and for a long course of years, have ignored the Unitarian claim to it; whereupon the Examiner waxes loftily and somewhat scornfully indignant. Though, "where the dear rights of property are concerned, indeed, an explanation is found for almost any thing," yet it cannot divine "the motive for these endeavors after a monopoly of a denominational name, thus steadily kept in view through long years, and which must be deemed a thing of concert through almost the whole line of a party." No wonder, that the Examiner cannot "see what is not to be seen." There is no "motive," no "endeavor," no "concert" about it. Nor is the usage confined to the "line of a party." Witness that very article in the Cyclopaedia, which the Examiner is reviewing. Witness "The Quarterly Journal of the American Unitarian Association;" not the Association of Unitarian Congregationalists. Witness the title of the first article in that Journal for January, 1858: "THE UNITARIAN DENOMINATION." Witness the habitual practice of Unitarians themselves, except when they have some special "motive," commonly a motive in which "the dear rights of property are concerned," for calling themselves Congregationalists. The Examiner ought

to be well enough acquainted with modern philological science to understand, that usages of language grow out of habits of thought, and that changes of usage occur, as, in the progress of thought and of events, old meanings become useless or inappropriate, and new meanings demand the means of expression. The natural operation of this law, and nothing else, has produced the linguistic phenomenon which so astounds and perplexes the Examiner. When people think of Unitarians, they do not usually think of them as Congregationalists, and therefore do not call them so. When they think of those who adhere to both the doctrines and discipline of the old New England Puritans, they see no reason for giving them any new name, and therefore give them the old one. All fighting against this tendency must be as useless, as an attempt to arrest and reverse the operation of the laws of nature in any other case.

Still, as already intimated, we suppose there are many cases in which, from imperfect legislation and want of care in wills and deeds in former generations, they can, before the courts, vindicate their title to the name, so far as "the dear rights of property are concerned." Yet possibly they may not always be successful, even in such cases. It has been decided that if a parish will contrive to fill the pulpit with a minister so unfit for his place that the church cannot endure him and is obliged to retire from the house of worship, the parish may procure the formation of another church, of any materials, and that other church will then be the very church which was thus driven out, and may claim all its "rights of property," even to its records and communion furniture. But we believe it has not yet been decided that a parish, as a parish, having no church connected with it, can claim and hold the property of a church which has ceased to exist. In some Unitarian parishes, there is no church, distinguished, or distinguishable, from the parish. If there ever was one, it has become extinct, or has been abolished. The distinction between the church and the parish is repudiated, as what ought not to be. Now the term "Congregational," in its ecclesiastical use, is applicable directly only to churches, and to parishes only indirectly, in consequence of their connection with Congregational churches. And how a parish that is deliberately, on principle, connected with

no church at all, can be a Congregational parish, is a matter that we should not expect to see explained, were it not that "where the dear rights of property are concerned, an explanation is found for almost any thing."

So much — more than we intended — for the present attitude of Unitarianism in respect to names. Let us now consider it in respect to doctrines.

And, in the first place, their doctrine is said to differ from that of Theodore Parker, notwithstanding "they cannot get away from each other." The Secretary of the Unitarian Association states the difference, so far as he is concerned. He says, —

"A natural and necessary inference from this doctrine has been, the distinction made by Mr. Parker between Religion and Theology; a distinction which deals a fatal blow to dogmatism and bigotry on the one side, while the principle out of which it flows destroys religious scepticism on the other. For the intuitive knowledge of God gives religious experience, while reflecting upon that experience gives theology, — the first belonging to life, and the second belonging only to opinion.

"I wholly agree, I believe, with Theodore Parker, in the positive part of his Theology. In his recent work, he has given three great principles of religion, which the soul itself is able to perceive by its intuitive faculty; namely, 'The Infinite Perfection of God,' 'The Adequacy of man for all his functions,' and 'The Absolute or Natural Religion.' For what he has said, nobly and touchingly, in defence and exposition of these truths, in this book and elsewhere, against Atheism on the one side, and a narrow Orthodoxy on the other, I for one heartily thank him. I thank God, too, for raising up such a voice to speak in trumpet-tones in behalf of these grand ideas to a generation too much sunk in worldliness, too much held to the surface of life." — *Discourse*, pp. 10, 11.

We cannot join in these thanks. That "the intuitive knowledge of God gives religious experience," that is, lies at the very beginning of it and leads on to it, we needed not Mr. Parker to show us. It had been better shown by the great Edwards, long before Mr. Parker was born. The "intuitive knowledge" of "the adequacy of man for all his functions," in the Unitarian and Parkerian sense of the language, excluding all dependence on supernatural influence, is no "knowledge" at all, but the fundamental sophism of the pride of the unrenowned man. It is an enormous logical blunder, to attempt to settle questions of fact by intuition. The question whether the natural character of

man is right or wrong, is a question of fact, to be decided by appropriate evidence. Mr. Parker decides it by what he calls "intuition;" and decides, erroneously, that the natural character of man is *right*. What he mistakes for an intuition is merely the utterance of the "carnal mind," saying, in its pride, "I am right. I am competent to decide all religious questions; and what I please to call my 'intuitions,' are to be received as ending all controversy." Having thus put themselves under the conduct of this "blind guide," Mr. Parker and those who "thank him" are of course sure to "fall into the ditch." It is an important truth that religious experience must, from the very nature of the case, begin in intuitions; but man, being by nature inclined to evil, and therefore to error, needs to compare what seem to be his "intuitions" with some safe standard external to himself, before he relies on them.

But the Secretary does not wholly agree with Mr. Parker. He says:—

"It no doubt simplifies Theology to put Christianity in the same class with all other religions, only in advance of them; and to put Christ with Confucius, Zoroaster, and Mohammed, differing from them in degree, but not in kind. This Mr. Parker has accordingly done. Christianity is, with him, the natural unfolding of man's religious nature, like 'the five other historic forms of religion,' and 'must, ere long, prove a hindrance to human welfare; for it claims to be a Finality, and makes the whole of human nature wait upon an accident of Human History, and that accident the whim of some single man.' He thinks that Christianity, like all the other forms of religion, must ultimately fail before the Absolute Religion. Nor does he find any special life in Christ, differencing him from other men, so as to make him the leader of the human race, and a peculiar manifestation of the Divine; but a partial life, — narrow in some things, mistaken in others, and wrong in others, though much better, on the whole, than any thing else which the race has yet produced.

"In this view of Christ and Christianity, Mr. Parker has been misled, I think, by the force of his simplifying and systematizing mind." — *Discourse*, p. 19.

How much this means, we shall know better in the sequel. Let us hear the Quarterly Journal, defending Unitarianism against Mr. Parker's charge of want of piety. Whether it be the Secretary who speaks, or some approved correspondent, the utterance is official: —

"But there are different kinds of piety, according to the different motives and influences from which it springs.

"1. There is a *sacramental* and *liturgic* piety, chiefly sentimental, which affects the soul like a strain of music or the perfume of flowers. This kind of piety prevails most in the sacramental sects. It depends much upon association and circumstance; it rises high in an Oratory, where the dim religious light comes through the painted window, and falls upon a hassock of crimson velvet, — higher still in a grand Cathedral, amid gorgeous ceremonies and superb music. Of this sort of sentimental piety, Unitarians have little.

"2. There is, in the next place, an *emotional* piety, depending upon religious excitement. It requires sympathy, and cannot live by itself. It is awakened by earnest appeal and exhortation, by flaming images of danger and ruin, glorious visions of celestial joy. It rises to high tide in a revival, and floods the whole country with its wide-flowing waters. Then it sinks away and leaves great marshes, with stagnant pools here and there between. This kind of piety is most highly developed in the Methodist Church, as the other kind is most developed in the Catholic and Episcopal Churches. Of *this* sort of piety, also, there is a very small quantity indeed among the Unitarians.

"3. There is still another and darker form of piety; lurid, made up of awful visions of gloom or glory, as the mind rests either on the danger of damnation or the hope of salvation. The incitement to this piety is strong *doctrine*, the two constituents of which are an outward hell and an outward heaven. The feeling toward God is such as we have seen entertained by a timid and weak wife toward a tyrannical and arbitrary husband. There is a real sentiment of love in it, made up of reverence for power, awe for will, and admiration for greatness. This is the piety of thorough-going Calvinists, and of this kind also there is happily not much among Unitarians.

"4. There is a fourth form of piety, founded upon the perception of God as manifested in *Nature* and *Providence*. In it, God seems beneficent law, a great and wise order, a kind, overruling providence, God above and around. The sources of this piety are the knowledge of God's works, illustrated by the teachings of Christ. It is more or less in any individual according to the amount of original religious instinct, religious culture, and personal purity of life. It does not depend on the sanctities of place, like ceremonial piety; nor on the excitement of sympathy, like emotional piety; nor on terrible doctrine, like the piety of dependence; but is uniform if not ardent, steady if not deep, and pure if not zealous. It is defective in not feeling God *within* the soul, as well as God *without*, and in not recognizing the sacrificial and mediatorial character of Christ. This is the piety of a majority of Unitarians, and is essentially the piety which Mr. Parker advocates.

"In all these forms of piety there is something good and true. The imaginative and sentimental piety of the High Church is true, for we are partly

beings of imagination; the emotional piety of the Methodists is true, for we are also beings of sympathy and feeling. The piety which sees in God a Sovereign, whose essential attribute is will, certainly inspires reverence and awakens zeal. And the piety founded on a perception of God's power, wisdom, and goodness, manifested in law, is also very valuable, though much undervalued. It is a genial and mild warmth, pervading all of life, and moulding modestly and gradually the whole character. Latent heat is just as real and just as important as uncombined caloric; and so that latent pervasive piety which combines with all parts of life, is as important as that which manifests itself in a more active form.

"5. But there is still another and higher form of piety, more eminently *Christian* than all of these, which has shown itself in the best Christians of all sects. Its essence is the life of God in the soul, personally communicated through Jesus, the appointed Mediator, and redeeming us by its power from all evil. It finds God within us, as well as God around us, and he is within us as our life. But the medium of this life of God is Christ, through whom we have access by one spirit to the Father. It is faith in the reality of such a redeeming life as this, — of such a Christ formed within us the hope of glory, dwelling in our hearts by faith, sure to overcome all our sin, and save us to the uttermost from all inward and outward evil, — which forms the highest style of piety.

"The source of this piety, it will be seen, is objective. We cannot spin it, as the spider spins its web, out of ourselves. It comes from the sight of a real and special revelation, which God has made of himself through Christ. God has shown himself to us in Christ, just as really as he has shown himself to us in nature and in the human mind. The sight of God in nature creates *natural* piety; the sight of God in conscience and reason creates *rational* piety; and the sight of God in Christ creates *Christian* piety.

"Now, as we think, Theodore Parker has never recognized this Christian piety as a reality, and as the culmination of all the rest. He sees God in nature, and God in the soul, but he does not see God in Christ. And the reason why he does not see him appears to be the absence of an experience of sin. From some peculiar cause, it seems as if he had never had any real experience in himself of the reality of moral evil. Moral evil to him is only a negative thing. It is only a less degree of good. It is only a deficiency, first of knowledge, and second of will." — *Journal for Oct. 1859*, pp. 5-8.

Notwithstanding the astonishment that some have expressed, we incline to think that the *Journal* is right in this last remark. How can a man who relies on the supposed "intuitions" of his own "carnal mind," as the ultimate standard of truth and duty, have "any real experience in himself of the reality of moral evil"?

We have quoted so fully, that there is little need of comment. The reader will not fail to notice the remarkable admission (No. 4) that "the piety of a majority of Unitarians" is "essentially the piety which Mr. Parker advocates;" having nothing of Christ in it, nothing distinctively Christian in it, because they have had no proper sense of sin. In view of this official concession, how can Orthodox churches think of receiving a "majority of Unitarians" into *Christian* fellowship? The Journal says, in this same article (page 3): —

"As long as Theodore Parker claimed to be a Christian, and we believed him honest in claiming it, so long, we think, it was well, right, and in accordance with the principles of liberal Christianity, to treat him as such. We do not understand him now as calling himself a Christian, or claiming to be a disciple of Christ. He places Christ and Christianity with the other great historic religions of the world, as good for a time, but a hindrance finally. He considers himself to have passed beyond Christianity into the Absolute Religion. The question, therefore, whether he should be treated as a Christian or no, he has settled himself, by declining to be so considered."

Those whose piety is officially announced to be "essentially the piety which Mr. Parker advocates," must of course be classed with Mr. Parker, and not with Christians. And what can we say of a "body," a "denomination," a "majority" of whose members have only that kind of piety? Some member of that "body" may, perhaps, give us reason to hope that he is a Christian; but his membership is no evidence of it. Indeed, it is *prima facie* evidence to the contrary, and needs to be rebutted, before we can receive him.

But if Unitarianism somewhat dissents from Mr. Parker's theology, and criticizes his piety, it by no means repudiates his spirit, — which, after all, it regards as the great thing. The Secretary says, near the close of his unofficial Discourse: —

"These are my views, of course very briefly stated, of Theodore Parker, and of his opinions. We two have known and loved each other for some twenty years; but, during all that time, he has never loved my opinions, nor I his. My faith in Christ, as the central figure of the Human Race, the type of Humanity, and perfect manifestation of a personal God, has seemed to him overstrained, mystical, and without value. His exclusive reliance on intuition, and his negative treatment of the New Testament, has seemed to me one-sided and destructive. My soul has felt the need of something

more. By it I was not fed nor filled. In view of it, a certain shudder ran over me, as though the world was growing empty of life in the atmosphere of that theology. But the *man* was not cold; the *man* was not empty of life or of love, but filled with both. I have honored his manly courage, been touched by his tender humanity, and grieved at the blow which terminated his labors here; for *my* Saviour, *my* Christ, is one who will honor and approve the manly soul which honestly disowns him but lives for virtue, more than the painted hypocrisy which utters all orthodoxy and practises all meanness. If Christ be God the Son, second Person in the Trinity, I had rather stand before his bar with Theodore Parker, who denies him, but follows in his steps, serving humanity; than with any Orthodox Doctor who writes South-side books to turn our sympathy for the oppressed into approbation for the oppressor. For the Christ of the New Testament (whatever be his rank in the universe) is one who cares nothing for his own personal position or honor, has no self-feeling to be wounded by any denial of his rights, and can never be offended by any mistake as to his office or authority. His holy anger is only for those who offend or injure his little ones, — his poor, his oppressed, his outcasts, his wretched, his forlorn." — Pp. 21, 22.

This is not a solitary outburst. The Secretary, in his speech at the very anniversary at which he was elected to that office, said, in reply to the suggestion that "the work of Unitarians is done," —

"Not so long as Dr. Nehemiah Adams is in Boston; not while a man can print and send out such ideas as are contained in that little tract on Future Punishment, — ideas which make the sovereignty of God to consist in this: not that he can overcome evil with good, not that he can control the hearts of his children, but that he can keep them down, and can keep them from breaking out into open insurrection, but finally, getting tired, takes his own people, Dr. Adams with the rest, and walks off into some other part of the universe, and leaves the rest with the Devil. While Dr. Adams is a leading teacher in the Orthodox Church, there is need of Unitarianism."

This is his *last* reason why Unitarianism and the Unitarian Association should exist. He does not say, in express words, "not least;" but he seems to feel it. We are not surprised, therefore, that the Quarterly Journal, whose existence is justified by the same reasons and those only, should make the most of every opportunity its watchful eyes can find for assailing "Dr. Nehemiah Adams." Nor, when we reflect upon the power of bitter and persistent hatred, mingled with some fear, to harden the heart and be-little and blind the understanding, are we *very*

much surprised at the style of some of these assaults. To the Journal, prepared by such influences, Dr. Adams, a man at least as susceptible as most others of deep and abiding friendships, speaking at the funeral of Mr. Choate, a man remarkable for inspiring such friendships, who had been his parishioner and very intimate friend for about a quarter of a century, does not "seem" to feel even the tendency to sober thought that comes over most men at the sight of an empty hearse. On the contrary,—

"Dr. Adams seems to have felt that he had got hold of an opportunity which he must make the most of. It was an occasion to glorify his favorite doctrines, his own denomination, and himself.

"Another remarkable manifestation in this discourse is the self-esteem of the writer. The sermon throughout seems to say: What a great man *I* am in having such a great man for an admirer and parishioner! He gives it as one reason (page 59) for believing that Mr. Choate was saved, that one of his last public efforts was a speech at the festival given as a compliment to Dr. Adams. Another thing which makes Dr. Adams hope, is his saying, Any man who goes to perdition under that preaching goes on his own responsibility. Whoever had such a high opinion of his preaching is, he thinks, pretty sure of going to heaven. He gives a full account of Mr. Choate's gifts made to himself, which seems a rather plain intimation to his other parishioners what they are to do in order to stand high in his esteem." — *Journal for Oct. 1859*, pp. 72 and 76.

The man to whom Dr. Adams, on such an occasion, could "seem" as here represented, should have been born in Spain and made an Inquisitor. No arrest and incarceration of a hated heretic would have "seemed" to him to cause any pain to himself or his family. He would have seen nothing in his victim but incorrigible obstinacy.

But does it never occur to these men, in their more politic moments, that this incessantly latrant hatred of "Dr. Nehemiah Adams" publicly betrays the fact that they perceive his power, and cannot despise it? Dr. Bellows does not sympathize with all this. He speaks of "the grave and able tracts put forth by the author of the South-Side View of Slavery, — an honest and brave man, and respectable, in this age of trimmers, for his loyalty to his own delusive creed." (*Journal for July, 1859*, page 376.) But Dr. Bellows speaks only for himself. The official

utterances are such as we have shown. But we return to the matter of doctrines.

Some five or six years ago, as we remember, the Unitarian Association published a statement of Unitarian doctrines, drawn up, as the writer of this article was informed, for the purpose of disclaiming Parkerism. We regret that it is not now at hand; the less, however, because it is now obsolete. Since that time, there have been important changes, both in the executive officers and in the teachings of the Association. Our present inquiries relate to present facts; and we have a newer statement. The Quarterly Journal for July last says:—

“The Festival for 1859, at the Boston Music Hall, in honor of the clergy of the Unitarian denomination, was a marked success, chiefly in consequence of the appointment of so popular a President for that occasion as Dr. Oliver Wendell Holmes, the renowned ‘Autocrat of the Breakfast-Table.’ We doubt if the attendance has ever been larger, or the satisfaction greater.

“Dr. Holmes, in his introductory address, replied to the charges which various evangelical papers have brought against a recent article of his in the Atlantic Monthly, that it is *poisoning public opinion*. The reply is so felicitous, and the whole speech so admirable, that we have thought it worthy of a permanent preservation in these pages.”—*Journal for July, 1859, p. 355.*

This is a strong endorsement of the Chairman’s Confession of the Unitarian Faith, contained in that speech. Here it is:—

“1. We are, in the first place, the Protestants of Protestantism. We protest against a theory of human nature which lowers man to a worm in every capacity but that of a sinner, and for that endows him with the powers and the responsibilities of an archangel.

“2. We protest against a theory of the Divine government so monstrous, that to reconcile it with the principles of honor and right, and to justify the ways of God to man, it drives its advocates to the supposition that men are resuscitated demons, and so falls back upon the legends of heathens and barbarians.

“I trust, also, that there is a general agreement among us on the following points:—

“3. We believe in *vital* religion, or the religion of *life*, as contrasted with that of trust in hierarchies, establishments, and traditional formulæ, settled by the votes of wavering majorities in old councils and convocations.

“4. We believe in *evangelical* religion, or the religion of *glad tidings*, in distinction from the schemes that make our planet the ante-chamber of the mansions of eternal woe to the vast majority of all the men, women, and children that have lived and suffered upon its surface.

"5. We believe that every age must judge the Scriptures by its own light; and we mean, by God's grace, to exercise that privilege, without asking permission of pope or bishop, or any other human tribunal.

"6. We believe that Sin is the much-abused step-daughter of Ignorance, and this is not only from our own observation, but on the authority of Him whose last prayer on earth, as recorded by the Good Physician, was, that the perpetrators of the greatest crime on record might be forgiven, *for they knew not what they were doing.*

"7. We believe, beyond all other beliefs, in the fatherly relation of the Deity to all his creatures; and, wherever there is a conflict of Scriptural or theological doctrines, we hold this to be the article of faith that stands supreme above all others.

"8. And, lastly, we *know*, that, whether we agree precisely in these or any other articles of belief, we can meet in Christian charity and fellowship, in that we all agree in the love of our race, and the worship of a common Father, as taught us by the Master whom we profess to follow." — *Journal for July, 1859*, pp. 358, 359.

We have numbered the articles, for convenient reference. If there is any thing in it which Mr. Parker might not have said, in perfect consistency with his system, we have failed to detect it. So far as we perceive, it differs from Parkerism only in not expressing its spite against Orthodoxy *quite* so bluntly; and, even in this respect, the difference is not very great.

In the beginning of his speech, the Chairman had called attention to the fact of his own resemblance to Socrates, in that he had been accused of "being a poisoner of public opinion;" and he had argued, in extenuation, that "poison" is often a very good thing. We do not think that sober, Christian people will regard this Confession of Faith as proof in his favor. The attempt, which betrays itself in the first article, and in the fourth, and is openly avowed in the sixth, to diminish the ill repute of "Sin," will not be considered as the result of a wise regard for the moral health of "public opinion." The belief that "Sin," alias "crime," has been "much abused," and after all is not so bad as she has been represented, will be regarded as facilitating her work of seduction. According to ancient poets, those who thought that Circe, Calypso, and the Syrens had been "much abused," and were really very agreeable ladies, commonly suffered for it.

But let us pass from the revelations of the Festival, to the most sober and cautious and elaborate teachings of the *Journal* and the *Examiner*.

The Journal for July, 1858, has a carefully prepared article on "The Persian Doctrine of a Future Life." Its signature is "W. R. A.;" which letters are the initials of a member of the Executive Committee of the Unitarian Association, well known for his attention to Persian Literature. Its object is, to show that "Judaism after the Exile — and through Judiasm Christianity afterwards — received an important influence from Zoroastrianism." For this purpose, it is *assumed* that the first chapters of Genesis were written after the Captivity; whereas there is reason to believe that their substance, at least, came down to Moses from older prophets, from times before the division of the human race into tribes and nations, and even from times before the flood; so that many tribes naturally retained the tradition, and modified it as each one's own genius prompted. It is assumed, too, that the Book of Job, the scene of which is laid in an age when the Chaldeans (Job i. 17) were mere roving predatory barbarians, as in the days of Abraham, was written after the Captivity, and the Book of Daniel "less than two centuries before Christ." It takes no notice of Isaiah's sublime protest against Zoroastrianism, addressed to Cyrus the Persian (Isaiah xlv. 1-7) a century or so before the Captivity; nor of the fact that the Zoroastrian Magi of a later day (Matt. ii. 1) expected the promised Deliverer to be born among the Jews, and not among themselves. It also assumes that certain Persian documents, of doubtful and disputed age, some of which are known to have been compiled several centuries after the Christian era, contain doctrines that come down from "gray antiquity, from fifteen hundred to two thousand years before Christ." On such a basis, it teaches as follows: —

"The beginning of vital theology, the source of actual ethics to the Zoroastrians, was in the idea of the two antagonist powers, Ormuzd and Ahriman, the first emanations of Zeruana, who divide between them in unresting strife the empire of the universe. The former is the Principle of Good, — the perfection of intelligence, beneficence, and light, the source of all reflected excellence. The latter is the Principle of Evil, — the contriver of misery and death, the king of darkness, the instigator of wrong. With sublime beauty, the ancient Persian said, 'Light is the body of Ormuzd; Darkness is the body of Ahriman.' — Pp. 418, 419.

"Ormuzd created a resplendent and happy world. Ahriman instantly made deformity, impurity, and gloom, in opposition to it. All beauty,

virtue, harmony, truth, blessedness, were the work of the former. All ugliness, vice, discord, falsehood, wretchedness, belonged to the latter. They grappled and mixed in a million hostile shapes. This univesal battle is the ground of ethics, the clarion-call to marshal out the hostile hosts of good and ill; and all other war is but a result and a symbol of it. The strife thus indicated between a Deity and a Devil, both subordinate to the unmoved ETERNAL, was the Persian solution of the problem of evil; their answer to the staggering question, why pleasure and pain, benevolence and malignity, are so conflictually mingled in the works of nature and in the soul of man." — Pp. 420, 421.

"But at last Ormuzd shall rise in his might and put an end to these awful scenes. He will send on earth a saviour, Sosiosch, to deliver mankind, to wind up the final period of time, and to bring the arch-enemy to judgment. At the sound of the voice of Sosiosch the dead will come forth. Good, bad, indifferent, all alike will rise, each in his order. Kaïomorts, the original single ancestor of men, will be the firstling. Next, Meschia and Meschiane, the primal parent pair, will appear. And then the whole multitudinous family of mankind will throng up. The genii of the elements will render up the sacred materials intrusted to them, and rebuild the decomposed bodies. Each soul will recognize, and haste to re-occupy, its old tenement of flesh, now renewed, improved, and immortalized. Former acquaintances will then know each other. 'Behold, my father! my mother! my brother! my wife! — they shall exclaim.' " — Pp. 426, 427.

"The expectation of a great prophet, Sosiosch, to come and vanquish Ahri-man and his swarms, unquestionably appears in the Avesta itself. With this notion, in inseparable union, the Parsee tradition, running continuously back, as is claimed, to a very remote time, joins the doctrine of a general resurrection; a doctrine literally stated in the Vendidad, and in many other places in the Avesta, where it has not yet been shown to be an interpolation, but only supposed so by very questionable constructive inferences. The consent of intrinsic adjustment and of historic evidence would, therefore, lead to the conclusion that this was an old Zoroastrian dogma. In disproof of this conclusion there is no direct positive evidence whatever, and no inferential argument cogent enough to produce conviction in us.

"There are sufficient reasons for the belief that the doctrine of a resurrection was quite early adopted from the Persians by the Jews, not borrowed at a much later time from the Jews by the Parsees. The conception of Ahri-man, the evil serpent, bearing death (*die Schlange Angramainyus, der voll Tod ist*), is interwrought from the first throughout the Zoroastrian scheme. In the Hebrew records, on the contrary, such an idea appears but incidentally, briefly, rarely, and only in the later books. The account of the introduction of sin and death by the serpent, in the Garden of Eden, dates from a time subsequent to the commencement of the Captivity. Von Bohlen, in his Introduction to the Book of Genesis, says the narrative was drawn from the Zend-Avesta. Rosenmüller, in his commentary on the

passage, says the narrator had in view the Zoroastrian notions of the serpent Ahriman and his deeds. Dr. Martin Haug — an acute and learned writer, whose opinion is entitled to great weight, as he is the freshest scholar acquainted with this whole field in the light of all that others have done — thinks it certain that Zoroaster lived in a gray antiquity, from fifteen hundred to two thousand years before Christ. He says that Judaism after the exile — and through Judaism Christianity afterwards — received an important influence from Zoroastrianism, — an influence which, in regard to the doctrine of angels, Satan, and the resurrection of the dead, cannot be mistaken. The Hebrew theology had no demonology, no Satan, until after the residence at Babylon. This is admitted. Well, is not the resurrection a pendant to the doctrine of Satan? Without the idea of a Satan there would be no idea of a retributive banishment of souls into hell, and of course no occasion for a vindicating restoration of them thence to their former or a superior state." — Pp. 430-432.

These extracts show what "influence" Zoroastrianism is supposed to have exerted, through the later Judaism, on Christianity. It introduced the doctrines of primeval innocence, of the temptation by an apostate spirit, of the fall, of the recovery by a promised Saviour, of the resurrection of the body, and of the "retributive banishment of souls into hell." These Persian fables we are to eliminate and reject, and to receive what remains of Christianity, or parts of it, as our religion. But we have not yet done.

The Christian Examiner for May, 1859, has an article on "The History and Doctrine of the Devil," which we judge to be from the hand of this same "W. R. A.;" in fact, a mere continuation of that in the Journal, from which we have quoted. The marks of identity are numerous and strong; and the differences are no more than might be expected from nine months' study, and the condensation of some of the statements. Had the historian confined himself to his hero, we should be inclined to leave them to settle their own affairs; but he has dared to meddle with some subjects which ought not to be left to their disposal. We begin with quotations: —

"The religion of the *Old Testament*, in its primitive Mosaic form, knows nothing whatever of a '*Devil*;' and the mere mention, to an old Hebrew, of a dogma which to many a modern Christian still appears a main article of faith, would have seemed nothing less than downright blasphemy.

"How could it be otherwise? It was the grand and specific glory of that

religion to have established, as the first and most vital of all truths, the existence of *one* eternal, almighty, all-wise, and omniscient Being, the Source of all existence, the Creator of all things, the omnipotent Will, the all-pervading Mind, who is God, even the *Lord*, and there is none beside him." — P. 351.

"Whatever, therefore, is done in heaven or earth, is done *by* him, or at his bidding. To suppose that any thing could be *against* his will, would imply that he was *not* omnipotent, that there was *another* power beside him and independent from him, — a supposition contradictory of the very first axiom of the religion of Moses, and therefore to be rejected as heresy and blasphemy.

"Yea, the ancient Hebrew was so firm in this faith, so jealous of the supreme power of his God, such a thorough-going *Unitarian*, that, undeterred by the most obvious inconsistency, he made him even the *Author of evil*." — Pp. 352, 353.

"But this inconsistency of making God the source of all good, and also the author of evil, — the prompter and instigator, while at the same time the judge and punisher of sin, — could not but have been shocking to the moral instinct, and must have suggested the necessity of a different solution of the perplexing problem of the origin of evil.

"An attempt at such a solution had been made entirely independent from the Old Testament revelation, and far to the east of Palestine, in the *religion of Zoroaster*. According to the doctrine of this religion, — at least in its later form of *Parsism*, which alone concerns us here, — there are *two* principles pervading the Universe." — Pp. 353, 354.

Then follows a condensed statement of the doctrine, as already exhibited.

"It was during the time of the Babylonish captivity, or perhaps during the century preceding it, that the Hebrews became acquainted with this religion; and it was in consequence of this acquaintance that the idea of a Devil now made its entrance into their religious system, from which it had hitherto been excluded by its most emphatic and most specific teaching." — P. 354.

"It is in the *Book of Job*, written in its present form, about the time of the Babylonish captivity, that we first meet in biblical literature with the express mention of a personified principle of evil under the name of *Satan*." — P. 358.

"But the hold which the pure monotheism of their old theology had taken upon the minds of the Hebrews was still so strong, that, in adopting the idea of a Devil, they forced it to undergo a considerable modification. For the Satan of the Book of Job occupies by no means the same position as the corresponding character does in the theology of Zoroaster. He is not, like Ahriman, *coeval* or *co-ordinate* with the principle of Good, — with God, — but he is one of his subordinates, and (*implicite* at least, if not *ex-*

plicatè) his creature; and though he suggests the plan of plaguing and ruining Job, he could not accomplish it had he not God's permission." — P. 358.

"In his *more fully developed* character, as the direct *prompter of evil*, we find him at last in a remarkable passage of the Chronicles, which more than any other illustrates the great change that had come over the spirit of Hebrew theology.

"The Second Book of Samuel, in a passage to which we have already referred, had represented David as being moved to the sinful act of numbering the people by God himself, — 'And again the *anger of the Lord* was kindled against Israel, and *he* [the Lord] moved David against them to say, Go, number Israel and Judah.' 2 Samuel xxiv. 1.

"Now this very same action of David is related again in the First Book of Chronicles, with the following variation: 'And *Satan* stood up against Israel, and provoked David to number Israel.' 1 Chron. xxi. 1.

"We see from this that the same deed which the older historian — in accordance with the old Hebrew theology — still refers back to the influence of God, the much later author of the Chronicles — in accordance with the spirit of a later theology — traces back to the Devil." — Pp. 360, 361.

During the three hundred and fifty years after the Captivity, we are told, "this foreign influence naturally increased; and still newer ideas, utterly unknown, and even repugnant to the spirit of the old religion, found their way into the minds of the Jews, and at last modified their whole religious system to such an extent as to make it, in many respects, very different from what it had been. This later form of the Jewish religion is designated by the name of *Judaism*, as contradistinguished from the older one, which is called *Hebraism*, or *Mosaism*" (p. 362). "These two forms of religion have to be carefully distinguished. It was *Judaism*, not *Hebraism*, that was the prevailing theology of the Jews at the time of Jesus." "In the Judaistic religion, the influence of Parsism is unmistakable." As Ormuzd had many good spirits under him, so the God of Judaism had angels and archangels; and, as Ahriman had evil spirits under him, so Satan had "a whole legion of demons and devils," of whom he was chief; a very full account of whom may be found in the apocryphal "Apocalypse of Enoch." That book gives an account of their fall into sin, of their punishment in hell, and of their subsequent success on earth, till Satan became *the god of this world* (2 Cor. iv. 4), and *the prince of the power of the air* (Ephes. ii. 2), so that now *the prince of this world* "is the Devil's most legitimate

title;" and "with close adherence to Zoroastrian terminology," his kingdom "is defined as a *power of darkness*." "Satan being now the Jewish Ahriman, and Ahriman's symbol being the serpent, what else but Satan could have been that serpent which tempted Eve, and caused the fall of man?" "In the same way Cain is represented as having murdered his brother at the instigation of the Devil; and it is with a view to this, and the seducing speech which he is supposed to have made to Eve, that he is called "a liar and a murderer from the beginning." (See pp. 363 to 374.) "It is he who, either in *propria persona*, or more generally through the instrumentality of his subordinate demons, takes possession of the bodies of men, and afflicts and torments them with all kinds of infirmities and diseases; . . . whence his victims are characteristically called *demoniacs*." (See p. 375, with its references to Matt. ix. 32, Luke viii. 27 and vi. 18, and Acts x. 38.) "It is he, likewise, that takes possession of the souls of men, and is the prompter of their sinful thoughts, words, and actions." "His chief energy, therefore, is directed against Him who comes to re-establish the kingdom of God upon earth, — *the Messiah*." (See p. 375.)

"This prevailing belief of the later Jews concerning the power and influence of the Devil, the early Jewish converts still shared with the rest of their people, and it has left its impress upon all the early Christian literature. Accordingly, we find that it is the Devil who, entering the heart of Judas, urges him to betray his master (Luke xxii. 3); it is the Devil who, desiring to have Simon, nearly brought the first of the Apostles to fall (Luke xxii. 31); it is the Devil who 'fills Ananias's heart to lie against the Holy Ghost, and to keep back part of the price of his land' (Acts v. 3); it is the Devil that, working in the children of disobedience and blinding the minds of them which believe not (Eph. ii. 2, 2 Cor. iv. 4), prevents their reception of the gospel; it is the Devil that, having taken his seat among the unbelieving Jews (who being such are not worthy of the name of Jews), has changed the houses of prayer into '*synagogues of Satan*' (Apoc. ii. 9, iii. 9); it is the Devil who is the author of the Gnostic and Antinomian heresies, initiating the followers of a false wisdom (*γνῶσις*) into the '*depths of Satan*' (Apoc. ii. 24); it is the Devil, finally, who, giving his power and his seat and great authority to heathen Rome, designated under the figure of the Beast with seven heads and ten horns, persecutes the Church of Christ, and causes the blood of the martyrs to cry up to heaven from the ground (Apoc. xiii.).

"But as the reign of Ahriman is not to last for ever, so the power of Satan will at last come to an end. For as one-half of the declaration concerning the serpent and the Messiah, made by the Lord in Paradise, '*thou shalt bruise his heel*,' had been fulfilled by the suffering and death of the Messiah, on *his first advent*, so the other half, '*he shall bruise thy head*,' shall be accomplished by his *second advent*." — Pp. 376, 377.

The reader will carefully ponder the next quotation. We make it long, to guard against any question as to its fairness.

"These then were the views of the later Jews and the early Jewish Christians with regard to a personal principle of Evil. Are these views contained in the writings of Evangelists and Apostles? We answer decidedly, *they are*. We cannot and shall not deny it. We scorn to stoop to the mean and cowardly trick — the paltry expedient of a shallow Rationalism — of twisting and quibbling to *explain away* inconvenient and unpalatable passages of the Biblical text, believing that this same twisting and quibbling is the least effectual means to get rid of the 'Devil,' either in name or in substance; and we feel heartily sorry and ashamed to have to acknowledge that even liberal Christians have occasionally been guilty of the practice. But if these views are contained in the writings of Evangelists and Apostles, must they not, as such, be of binding force for all that profess to believe in the gospel of Christ?

"A few words we must be allowed to say on a point concerning which there exists in the popular mind a sad confusion, — a source of infinite mischief to the Church, and concerning which those at least who call themselves liberal Christians ought to come at last to a clear understanding.

"We believe in Christ, with all our heart, and soul, and strength. We believe, indeed, with Peter, that he, and he alone, has words of everlasting life, and, with Paul, we are not ashamed of his Gospel; for like the Apostle, we have felt, and with deepest inmost conviction declare, that it is a power of God unto salvation to every one that believeth. We believe that in Christ and through Christ a new truth and new power has come into the world, which the world knew nothing or little of before him, but of whose inexhaustible riches it will never come to an end, — a truth and power which will for ever, *for ever* satisfy the heart and mind of man, and beyond which there is no progress imaginable. We do *not* believe, as so many others do in these wise days of ours, that Jesus was merely the greatest production of a certain race or nation, — that his gospel is merely the highest idea of a particular age, and as such, however high, merely a phase in the endless development of humanity, which still may lead to higher manifestations of the same power that was in him. But we consider him absolutely the greatest, and his gospel absolutely, not merely relatively, the most perfect of religions; and we too believe and declare, '*Jesus the same yesterday, to-day, and for ever!*'

"But having said this much, we must say something more. Having expressed our faith in the permanent and absolute character of the Gospel of Christ, we must add, that, when this Gospel left its divine birthplace, and started on its world-conquering mission of love to make its home in other hearts, it had to undergo the same fate with its author, and like him had to assume the form of a servant, and to be made in the likeness of men. As Jesus — however much the Son of God according to the spirit — was, according to the flesh, a man such as we are, subject to the same wants, the same sufferings, the same passions and temptations as we, so his Gospel too, though divine, had to become subject to the finite conditions of humanity and the law of gradual intellectual progress. Eternal and complete in itself, its realization upon earth was to be a work of time. In order to conquer, it had to serve. In order to persuade men, it had, to a certain extent, to accommodate itself to their capacities, to enter into their ways of thinking, to adopt their modes of speech. Like St. Paul, it had to be weak with the weak and strong with the strong, Jew with the Jews and Greek with the Greeks, being all things to all men, that by all means it might save some. This accommodation, on the part of its first preachers, was often, no doubt, conscious and intentional; but equally often, we must believe, it was not so. They were, by birth and education, Jews. Their whole mind was impregnated with Jewish ideas; and though the new life and truth changed their moral and spiritual nature, it did not and could not, at once, change their intellectual one; and though the heart became Christian, the mind, to a great extent, still remained Jew. This is strikingly illustrated by the case of that glorious one who did more than any other to vindicate the absolute and universal character of the Gospel of Christ, but whose Rabbinical subtleties of argumentation betray too often that he had been a Pharisee and disciple of Rabbi Gamaliel before he became an apostle of Jesus. And the same holds good, more or less, of all the Apostolic writers. As historical Christianity in general is the result of a compromise between old and new, — between Judaism and Hellenism on the one hand, and the Gospel of Christ on the other, — so the earliest Christian literature is not the Gospel itself in its objective substantiality, but the record of its first *subjective form*, which was given to it in the minds of its earliest converts.

"The writings of the Apostles and Evangelists are the earthen vessels in which the heavenly treasure was first brought to us; and though we, indeed, value them most highly as such, and on account of that, we still do not identify them with the treasure itself. As the Apostles and Evangelists are not Jesus himself, so their words are not *his* words; and though their writings do, indeed, contain the Gospel, they contain a good many things besides. Now we are by no means willing to receive these 'many other things' with the same reverential submission with which we receive the genuine Gospel itself. As far as the spirit of Christ speaks through them, we listen and obey, as to the voice of divine, infallible truth; as far as the spirit of Judaism speaks through them, we take their words for what they

are worth. We cannot be at a moment's doubt as to which is the one and which the other. Though wedged in a crowd, the sick woman did not mistake the one from whom had gone forth the *virtue that had made her whole*. The Spirit of God within us bears witness to the words of the Spirit without; and even the spirit of evil will bow before the majesty of Christ's own presence. What the heart feels as deadening, not life-giving, — what the mind clearly understands to be national, local, and temporal, not universal, absolute, and eternal, — we have the right to declare and reject, as the doctrine of men, not of God.

"As such a doctrine of men, not of God, we consider the dogma of a Devil. It is a remnant of Judaistic superstition, and has nothing in common with the Gospel of Christ. It is as unphilosophical as it is unchristian, and has no longer any hold upon the living minds of the present. It lies with other doctrines, curious, indeed, to the student, as monuments of past phases of philosophical and theological development, but without any value or authority for the practical Christian." — Pp. 378-381.

In commenting on this very remarkable passage, we shall attempt no defence of the Apostles. We have a more vitally important work. We must inquire how this teaching bears on Christ himself. We know that "the Apostles and Evangelists are not Jesus himself," and, in one sense, "their words are not his words." We will make the distinction, confining ourselves to "his words," as recorded by them. We take their record of "his words," as it is our only means of knowing what "his words" were; our only testimony, except second-hand hearsay, that he ever uttered any words, — that he ever lived, acted and spoke at all. Listen, then, to "his words:" —

John v. 25-29: "Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. . . . Marvel not at this; for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life, and they that have done evil, unto the resurrection of damnation."

Compare this with the Zoroastrian passage already quoted: "At the sound of the voice of Sosiosch, the dead will come forth. Good, bad, indifferent, all alike will rise, each in his order." Was the mind of Christ himself misled by these Persian fables?

Mat. xiii. 19: "When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one (Mark iv. 15, Satan. Luke viii. 12, the devil), and taketh away that which was sown in his heart."

Mat. xiii. 38, 39: "The field is the world; the good seed are the children of the kingdom; but the tares are the children of the wicked *one*. The enemy that sowed them is the devil."

Mat. xxv. 41: "Then shall he say also unto them on his left hand, Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels."

Luke xxii. 31: "And the Lord said, Simon, Simon, behold, Satan hath desired to have you, that he might sift you as wheat."

This last the Examiner expressly quotes, as a notion of "later Judaism," derived from Parsism.

John viii. 44: "Ye are of your father, the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it."

This, too, the Examiner traces to Parsism.

John xii. 31: "Now is the judgment of this world; now shall the prince of this world be cast out."

John xiv. 30: "The prince of this world cometh, and hath nothing in me."

John xvi. 11: The Comforter will reprove the world "of judgment, because the prince of this world is judged."

Both the name, "prince of this world," and the idea which it embodies, according to the Examiner, come from Parsism. According to our recollection, assisted by Cruden, the name is not elsewhere used in the New Testament.

Luke xxii. 53: "This is your hour, and the power of darkness."

Calling the kingdom of Satan "the power of darkness," the Examiner says, is in "close adherence to Zoroastrian terminology."

We omit all passages where Christ mentions the Devil by way of argument *ad hominem*; all that he said during the temptation in the wilderness, and all that he said in connection with cases of demoniacs, — though, according to the teachings of the Examiner, they are all as pertinent as any thing we have quoted.

It appears, then, that the pretence of distinguishing between "the Apostles and Evangelists" and "Jesus himself," and between "their words" and "his words," is not carried out. "His words" are criticized and condemned just as freely as "their words." His teaching, as readily as theirs, is pronounced "a remnant of Judaistic superstition;" "unphilosophical" and "unchristian;" lying, "with other doctrines, curious indeed

to the student, as past phases of philosophical and theological development, but without any value or authority for the practical Christian."

And we are told on what principle this is done. "What the heart"—that is, each one's own heart—"feels as deadening, not life-giving;—what the mind"—each one's own mind—"clearly understands to be national, local, and temporal, not universal, absolute, and eternal,—we have the right to declare and reject, as the doctrine of men, and not of God." And the exercise of this right is regarded as a duty; because "a sad confusion" in "the popular mind," which leads men to regard all the words of Christ as true, is "a source of infinite mischief to the Church." Here we have, exactly and fully, Theodore Parker's famous distinction between "the Permanent and the Transient in Christianity."

And what shall we say of those "great swelling words" of professed regard for Christ's "Gospel," uttered while in the very act of disparaging his personal instructions as not trustworthy? They are evidently,—we speak only of the outward act, not presuming to judge the motive,—they are the "Hail, *Master*," and the show of affectionate allegiance, with which Christ is handed over to his enemies. Doubts have been started, some of them not destitute of plausibility, concerning the motives of him who did that same thing in Gethsemane. It has been suggested that he, like Peter, thought that there must be fighting; that he wished to bring on the crisis while the enthusiasm of the people lasted; that he thought Christ was losing his best opportunity by injudicious procrastination, which might be "a source of infinite mischief to the Church;" and that he only wished to correct that error in Christ's policy, just as the Examiner wishes to correct certain errors in his teachings. We judge not their hearts. Let them both have the full benefit of all the doubts that can be imagined in their favor. But we must examine that profession a little more carefully.

And, on examination, we do not find that this writer anywhere professes to believe that the religion of the Bible is the only true religion. The amount of his faith is, that Christ's Gospel is "absolutely, not merely relatively, the most perfect of religions;" that

is, more perfect than the religion of Zoroaster, or Confucius, or Mohammed ; more perfect than any of Mr. Parker's "five other historic forms of religion." Mr. Parker thinks so too. The only difference seems to be, that Mr. Parker refuses to receive the gospel as "a finality," hoping that "the absolute religion" will prevail and displace it ; while the Examiner expects to find "the absolute religion" in the Gospel, after rejecting so much of the teachings of Christ as "has no longer any hold upon the living minds of the present."

Of course, neither of them admits that "he that believeth not" the gospel "shall be damned," even in its application to those who have always lived among its institutions, and had abundant means of knowing its claims upon them. The Quarterly Journal for July, 1859, has, page 378-401, from the pen of "W. R. Alger," a member of the Executive Committee, and a student of Persian literature, a labored argument, or rather appeal, in favor of the salvation of atheists, founded on reluctance to believe that Alexander Humboldt is "in hell." He asserts that Humboldt was an atheist. The proof is, not that Humboldt ever avowed atheism, but that he did not mention God in his *Cosmos*, where the mention would have been as much out of place, logically, as in a treatise on Conic Sections, or in a rule in Greenleaf's Arithmetic. The Secretary of the Unitarian Association, too, in his "individual capacity," in the Music Hall, after speaking of "something in Christ not found in nature, nor known through the intuitions of reason," and which meets "the case of the sinner in whom sin is a disease ; who has tried to reform, and has tried again and again, and has failed ; who is discouraged," — adds : "Some do not need this for themselves. Those who are strong, whose course is straight onward, do not need it. I must frankly say, that I think Theodore Parker has not had any experience of sin of this kind." (Discourse, page 18.)

The conclusion then is, that there is, somewhere among the mass of truths and errors taught by Christ, personally and through his Apostles, a Gospel, which is a very good thing for poor sinners who have "tried to reform" till they are "discouraged," of whom there are many on earth ; but "those who are strong," like Alexander Humboldt, Theodore Parker, and we know not how many more, "do not need it."

And this is the Unitarianism of 1859; not, we rejoice to know, as it exists in the minds of all who are called Unitarians; not, indeed, as preached in all Unitarian pulpits; but as taught by the chosen representatives of the "Unitarian body" in its organized, working form. Officially, the Unitarian Association has gone over to Parkerism. It may not have adopted every one of Mr. Parker's notions; but it teaches, in the name of the "Denomination," all of Parkerism that is of any importance. We would gladly hope that its executive officers do not truly represent the "body;" but its Quarterly Journal assures us, as we have already seen, that "the piety of a majority of Unitarians is essentially the piety which Mr. Parker advocates;" and if so, the "body" is not misrepresented, and we can only wonder that some men, whom certainly it does not truly represent, can allow it still to derive strength from the sanction of their names. Probably some of them are not fully aware of the extent and virulence of the evil. But it is time that they, and all men, should know what the American Unitarian Association is actually doing; how it is teaching men to regard Christ and his instructions.

News of the Churches and of Missions.

UNITED STATES.

THE AMERICAN BOARD.—The Fiftieth Annual Meeting of the American Board of Foreign Missions was opened in Philadelphia, on Tuesday, the 4th inst., at 4 o'clock, P. M. The Secretaries presented an abstract of the Annual Report, containing the following facts:—

The receipts for the last financial year were as follows, to wit: ordinary donations, \$263,804.45; legacies, \$49,963.03; contributions to the deficiency fund, \$12,792.93; sums from other sources, \$24,355.04;—making a total of \$350,915.45, an advance of \$16,896.97 on the receipts of the previous year. Of the "ordinary donations," the children have contributed \$6,589.35 for the "Mission School Enterprise." The expenditures of the year were \$376,418.71, which sum is in excess of the receipts \$25,503.26.

The debt, August 1, 1858, it will be remembered, was \$40,870.87. Deducting the contributions to the deficiency fund, there remained August 1, 1859, a balance of \$28,077.94. Adding to this sum the excess of expenditures above the receipts (aside from the deficiency fund), we have \$66,374.13, as the entire debt of the Board at the commencement of the present financial year.

Of the "Missionary Herald," 16,600 have been published monthly; of the "Journal of Missions" and "Youth's Dayspring," 50,416.

The following is a summary of the present operations of the Board:—

MISSIONS.

Number of Missions.....	36
" " Stations.....	127
" " Out-stations.....	131

LABORERS EMPLOYED.

Number of ordained Missionaries (8 being Physicians).....	169
Number of Physicians not ordained.....	4
" " other Male Assistants.....	14
" " Female Assistants.....	210
Whole number of laborers sent from this country.....	397
Number of Native Pastors.....	31
" " Native Preachers.....	222
" " Native Helpers.....	254
Whole number of Native Helpers.....	497
" " laborers connected with the Missions.....	894

THE PRESS.

Number of Printing Establishments.....	5
Pages printed last year, as far as reported.....	41,528,940

THE CHURCHES.

Number of Churches (including all at the Sandwich Islands).....	133
Number of Church Members (do. do.).....	23,515
Added during the year (do. do.).....	1,379

EDUCATIONAL DEPARTMENT.

Number of Seminaries.....	7
" " other Boarding Schools.....	19
" " Free Schools (omitting those at Sandwich Islands).....	313
Number of Pupils in the Free Schools (omitting those at S. I.).....	7,911
Number of Pupils in the Seminaries.....	401
" " Boarding Schools.....	637
Whole number in Seminaries and Schools.....	8,949

Upon a proposition to address a memorial to Congress on the subject of the slave trade, the following minute was adopted:—

"While the Board regard with sentiments of unqualified condemnation the African Slave Trade, and cannot but feel the liveliest regret and alarm at the disposition manifested in this and other countries to revive it, in one form or another, especially in view of the fact that it is interfering, and is likely to interfere in the most serious manner with the proper missionary work of the Board; yet, inasmuch as there is not sufficient time at this advanced stage of the meeting,

properly to deliberate and determine upon the course proper to be pursued in so grave a matter, —

"Resolved, That the whole subject, with the memorial that brings it before this body, be referred to the Prudential Committee, to take such action as in their judgment its relation to their work as a Board of Missionaries shall seem to demand."

The resolutions were adopted without any discussion.

A report was also presented from a Committee on Conference with a similar Committee from the General Assembly, on the subject of the co-operation of the Congregationalists and Presbyterians, to which was attached a series of resolutions expressing the greatest confidence in the hearty desire of the Presbyterian Assembly to continue this co-operation in good faith. The report further commended in strong terms the spirit of fairness and Christian kindness manifested by the Committee on Conference from the General Assembly. The report and resolutions were adopted.

The Mission to the Choctaws has been discontinued. It consists of 33 missionaries, male and female, and about 1400 communicants. The Prudential Committee say: "In closing our labors among the Choctaws, we have the satisfaction of reporting that a work of permanent value has been accomplished in their behalf. Whatever may be said of other attempts to Christianize the aborigines of our country, there has been no failure here."

The discontinuance of the mission does not terminate the personal relation of the missionaries to the Board, but leaves them at liberty to make such other arrangements for their future labors as they shall judge proper, and with such provision for their support as will give time for that purpose.

A motion to refer this whole subject to a committee of nine, to report at the next annual meeting, was laid on the table by a vote taken by yeas and nays, 33 to 20.

THE COLONY OF FATHER CHINI-

QUY, at St. Ann, Kankakee County, Illinois, after three years of hard struggle, is entering upon a more prosperous career. Renouncing Romanism, they have been exposed to serious difficulties. A recent letter speaks of the administration of the communion, when 1500 people were kneeling around the table: more than 600 professing Christians received the bread and wine. A college with 170 students is also gathered. The report that this colony has become Episcopal is contradicted.

METHODIST EPISCOPAL CHURCH, NORTH.—The New York East Conference has adopted a resolution in favor of an alteration in the General Rules of the church, so as to exclude slaveholding. It is in the form of a request to the General Conference, which is to meet next year in Buffalo. The constitutional mode of altering the General Rules is by the recommendation of three-fourths of the members present at the Annual Conferences, and a majority of two-thirds in the General Conference. In connection with this branch of the Methodist Church, there are now said to be about 5000 slaveholders, chiefly in two Conferences. The proposed alteration will not directly cut these off; it will depend upon their own part of the church, whether they shall be tried and condemned or not. Meanwhile the question is warmly debated. It is now fifteen years since this vigorous denomination was divided into North and South by the agitation of the same subject.

MISSIONS OF THE METHODIST CHURCH, NORTH.—The total receipts of the Board of Missions, in 1858, were \$258,224.61. The expenditure upon the foreign missions, including those in Europe and South America, was as follows: —

Mission to India.....	\$7,528.22
" " Liberia.....	26,776.82
" " China.....	8,185.52
" " Bulgaria.....	3,801.60
" " Germany.....	22,473.97
" " Norway and Sweden.....	5,088.34
" " Buenos Ayres.....	4,850.30
	\$73,593.77

The following summary of the Missions is given in the "Missionary Advocate:"—

FOREIGN MISSIONS.	Missionaries.	Assistants.	Members and Probationers.	Schools.	Scholars.
Africa.....	17	49	1,558	26	809
China.....	4	9	15	2	18
Germany.....	11	19	1,079	20	1,198
India.....	6	10	29	2	41
South America.....	1	1	48	1	154
Scandinavia.....	4	10	216		
Bulgaria.....	3	3			
Sandwich Islands.....	1	1	30		
Total in For. Missions..	47	102	2,975	51	2,351
Indian Missions.....	17	18	1,181		
FOR POPULATION IN THIS COUNTRY.					
German.....	229	170	18,629		
Scandinavian.....	30	13	1,303		
French.....	2		149		
Welsh.....	11	13	740		
Total in For. Pop.....	272	196	20,721		

The Methodist Sunday School Union reports 11,834 schools, 131,344 officers and teachers, and 695,302 scholars. Receipts in 1858, \$11,299.57; of which \$1000 was a legacy.

The operations of the Methodist Tract Society were last year as follows:

Pages printed.....	10,144,100
Cash received.....	\$7,034.53
Expended within the bounds of auxiliaries, ..	\$15,148.00

LUTHERAN FOREIGN MISSIONS.

—From the Tenth Biennial Report of the Executive Committee of the Foreign Missionary Society of the Evangelical Lutheran Church in the United States, presented at Pittsburg, Pa., May, 1859, we learn that there are connected with the mission in India, 10 missionaries, 110 communicants, 2 catechists, 3 colporters, 21 schools, 22 teachers, 485 scholars, 1 Sunday School, 1 native youth preparing for the gospel ministry.

Receipts, \$11,876.18; disbursements, \$11,697.61. Balance in the treasury, \$181.54.

THE SEPARATISTS OF OHIO.—

In 1817, under the guidance of Jacob M. Bimeler, about 200 persons emigrated from Wirtemberg, and established themselves in the village of

Zoar, Tuscarawas Co., Ohio. They adopted some of the mystical views of the "Teutonic philosopher" Jacob Boehme. Labor and property are equally divided. Their affairs are managed by a Director and three Trustees. The offices are elective, and in the elections the females vote as well as the males. Their numbers still remain at about 200, the cholera in 1832 having taken away 50 of them. Their large farm of 6000 acres is said to be under thrifty and economical management. A writer in the "Ohio Statesman" reports his observations in a recent visit:—

"No fighting, no wife-beating, no rioting, no prostitution, is known to the people there. Their laws are strict, and are not disregarded. By their code the crime of seduction is punished by death. Of course the execution of such a law would conflict with the State authorities; but fortunately, with but one exception, there never was a crime of this character committed among them, and then it stretched the power of the constituted authorities to the utmost to save the perpetrator from being stoned to death. The laws of the State are also obeyed and carried out. The community pay taxes the same as other citizens, but receive little benefit from them. They build their own roads, and do every thing in the way of business with the State, as a community, and not as individuals. Their ritual, like every thing else pertaining to them, is perfectly simple, and their maxims of morality are at once comprehended by the most obtuse.

"As may be supposed, there is no great mental development among them, and yet they are not stupid or churlish. Instruction is given the children, in winter, in the German and English languages, and all the common branches of education. They have a little printing-office, recently much improved, in which they print religious books and tracts.

"All the members of this Society are dressed in blue fabric of their own manufacture, the peculiarities of

the male attire being an abbreviated coat of an unfashionable cut. The dresses of the females are of the same material and color, variegated by a white apron, and a spotless, triangular handkerchief about the neck, the points of which meet the apron-strings before and behind. The primitive and somewhat picturesque costume is completed by an immense straw hat (bound by a ribbon of the never-failing blue), and a plentiful lack of crinoline,—an institution of which the Zoar belles are entirely ignorant, or, if known to them, is totally ignored."

STATISTICS OF MORMON POPULATION.—The Valley Tan contains the following statistics of Mormon population. The population of Mormons of the United States and British dominions, in 1855, was not less than 68,700; of which 38,000 were resident in Utah, 5,000 in New York State, 4,000 in California, 5,000 in Nova Scotia and the Canadas, and 9,000 in South America. In Europe there were 36,000; of which 32,000 were in Great Britain and Ireland, 5,000 in Scandinavia, 2,000 in Germany and Switzerland, and in France and the rest of Europe 1,000. In Australia and Polynesia, 2,400; in Africa 100; and on travel 2,800. To these, if we add the different branches, including Strangeites, Rigdonites, and Whiteites, the whole sect was not less than 126,000. In 1857 there appears to have been a decrease in the population of Utah; the number being only 31,022, of which 9,000 were children, about 11,000 women, and 11,000 men capable of bearing arms. There are 2,388 men with eight or more wives, of these thirteen have more than nineteen wives; 730 men with five wives; 1,100 with four wives; and 2,400 with more than one wife. Recapitulation: 4,617 men, with about 16,500 wives!

THE SHAKERS.—There are four Shaker Societies in Ohio, numbering 1,059; one in Connecticut, numbering 200; two in Maine, numbering

150; two in New Hampshire, numbering 500; four in Massachusetts, numbering 700; two in Kentucky, numbering 900; three in New York, numbering 1,050,—making in all 18 societies.

ROMAN CATHOLIC.—The following letter explains itself:—

NEW YORK, Oct. 17, 1859.

Most Reverend JOHN HUGHES, D. D., Archbishop, &c.

MOST REVEREND SIR,—It is now nearly ten years since, under your auspices, I laid down my ministry in the Protestant Episcopal Church to submit myself to the Church of Rome. The interval, as you know, has not been idly spent; each day has had its responsibility and duty, and with these have come experience, observation, and the knowledge of many things not so well understood before. The result is that I feel I have committed a grave error, which, publicly made, should be publicly repaired. When I came to you, it was, as I stated, with a deep and conscientious conviction that it was necessary to be in communion with the See of Rome; but this conviction I have not been able to sustain, in face of the fact that by it the natural rights of man and all individual liberty must be sacrificed—nor only so, but the private conscience often violated, and one forced, by silence at least, to acquiesce in what is opposed to moral truth and justice. Under these circumstances, when I call to mind how slender is the foundation in the earliest stages of the Church upon which has been reared the present Papal power, I can no longer regard it as legitimately imposing obligations upon me or any one else. I do now, therefore, by this act, disown and withdraw myself from its alleged jurisdiction.

I remain, Most Reverend Sir, your obedient servant,

JOHN MURRAY FORBES, D. D.,
Late Pastor of St. Anne's Church, New York.

THE SEVENTY-SIXTH EPISCOPAL CONVENTION OF THE DIOCESE OF

NEW YORK. — The Annual Address of the Provisional Bishop Potter remonstrated against a proposed division of the Diocese. Referring to the longevity of the bishops, he stated that the average age of the twenty-five bishops who had died since the establishment of the church in America, was 66 years and six months. Leaving out Bishop Dehon, who died at the age of 41, the other twenty-four attained an average age of 67 years. The bishops of the eight largest dioceses attained an average of 72 years of age.

The Report of the Missionary Committee was read. There are under the care of this Society 73 Missionary Stations; and they have 61 Missionaries in the field. The total receipts for the year were \$8,510.93. There is needed now \$1,138.89, and will be due in October \$2,350; making a total deficiency of \$3,488.89.

The churches which did not contribute were more than half the number in the diocese; the individual contributions amounted to \$298.50, which was less than during previous years. The sum total of receipts this year was larger by about \$200 than that of last year; but, deducting a legacy and other amounts, included this year because not paid last year, the amount really received from the churches was about \$1,000 less than that received last year, a statement most disheartening. The report made an earnest appeal, not only to the churches, but to individuals and families for aid.

The Report of the Society for the Promotion of Religion and Learning shows that there has been received this year only \$295.32 from 23 churches, out of the 320 in the diocese, while the year before there was \$477.62 contributed from 62 churches.

The Society further reported, that, while the contributions altogether would not support their candidates, they had, out of their own treasury, supported in the Theological Seminary 50 students; in the Colleges 14; in the schools, and under private instruction, 12, — making a total of 76

candidates, at a cost of \$8,669.75. Besides this, they had given for textbooks to the General Theological Seminary, \$430; for other purposes of the Society, \$500; and appropriated to the Provisional Bishop for the aid of necessitous students, \$400, — making a total of \$9,999.74.

The most important act of the Convention was the adoption of the following resolution, in the case of Bishop Onderdonk, who was suspended fourteen years since: —

Resolved, That the remission of the sentence of the Rt. Rev. Bishop Onderdonk would be acceptable to this Convention, upon the condition that the restrictions upon the exercise of episcopal powers and offices within the diocese, set forth in his letter to the Rt. Rev. Bishop Potter, laid before this Convention, be annexed to the same, or such restrictions relative to the exercise of such powers as the House of Bishops may deem fit.

The vote stood: —

Clergy.....	Years 147	Nays 19
Lally.....	75	46
Total.....	222	65

The Secretary was directed to transmit this resolution to the House of Bishops.

At its session in Richmond, the House of Bishops by a very large majority refused to entertain the memorial of Bishop Onderdonk for a remission of his sentence.

SOUTH AMERICA.

NICARAGUA. — The Congress has decreed that the property of three large convents of Leon shall be used for purposes of public instruction, and that all candidates for the priesthood shall be examined by the Junta of the State. Bishop R. Jerez, of Nicaragua, has addressed to the Government a work in opposition to these decrees.

MONTEVIDEO. — A colony of Waldenses emigrated a few years since to Uruguay. They called their new home Florida. Through the exer-

tions of the English chaplain, Pendleton, they have lately obtained a better position, on the estates of a rich Spaniard, Garcia. They now number 45 families, and 260 persons.

The German Evangelical Church in Montevideo, founded two years since, is prospering under its pastor, Dr. Woyseh, aided by the Gustavus Adolphus Society of Germany. It has a school of 38 children. The German emigration to the Banda Oriental is increasing, favored by the government.

IRELAND.

THE REVIVAL.—This extraordinary work, which commenced more than a year ago, is still advancing with even increased power; from the north it is passing to the centre of Ireland, and its effects are beginning to be felt also in Scotland and in Wales. It began in the district of Connor. In Ballymena it has produced wonderful results. At Ahoghill, Coleraine, and Belfast, it has reformed very large numbers. Nothing like it has been known in Ireland for two centuries. The Irish deputation to the United States have borne valuable and explicit testimony to the extent, power, and reformatory results of this great movement. The Rev. Mr. Dill is thus reported, in a speech made at the reception of the deputation: "The revival originated in Connor, Ulster County, in the parish of the Rev. John Moore. The revival had not come upon Ireland so suddenly or unexpectedly as some had supposed. There was a work of previous preparation. A larger attendance had been noticed in the Presbyterian churches. Pastors felt an impulse to speak more plainly and earnestly than they had done. The sabbath-schools began to be more generally attended. Family worship became more general, and was revived in many households where it had been abandoned. There were occasional conversions. Thus the ground was prepared for the seed which is now springing up so abund-

antly. The revival had produced among the Irish Presbyterians an unwonted degree of unity and brotherly love. In their weekly prayer-meetings, held in the court-house of Ballymena, there is a complete union of various denominations, Baptist, Methodist, Presbyterian, Moravian, &c. Groups might be seen in the streets of Ballymena on a market-day, talking of religion. At the Linen Hall, in that city, large meetings were held after business hours in the afternoon, for religious exercises. Formerly, the income from whiskey sold in market on Saturday, was about £100. It had now dwindled down to £10.6d. Profanity has greatly decreased. Many persons from Scotland and England had visited Ballymena, to see these wonders for themselves. The same amazing results had been achieved in other parts of Ulster County. The progress of the revival among Roman Catholics was remarkable; over forty had been converted in Ballymena alone. He did not know of a single congregation in Ulster County which had not been visited with a share of these divine blessings. The work was gradually spreading over Ireland, and he thought it would not be long before the whole country would be regenerated,—that Ireland would soon cease to be a by-word all over the world; that she would soon cease to be merely a gem of the sea, and would become a gem in Messiah's crown. He did not believe in the apprehension, expressed by some persons, that a reaction would take place by-and-by, and that the good effect of the revival would be lost. There might be some slight retrogression, but it would be small compared with the real advance that would be made."

The Rev. Dr. Edgar, of the same deputation, presented the following contrast between Ireland as it was and as it is: "He commenced by a repetition of the oft-repeated fact that the population of Ireland has considerably decreased. He described the cruelties practised by the authorities upon the poor peasantry, when

their houses were pulled down over their heads, and they were sent forth relentlessly into the street. The retribution came in the shooting of magistrates, which was done by wholesale. This became so much of a habit, that several murders were committed by men, in order to swear the murder upon another, and get the thousand pounds reward, which was offered for the conviction of those who attempted to murder magistrates. The famine had its uses. It sent forth a multitude of strong hands to this country, who in seven years sent back \$37,500,000 to bring over their relatives. Ireland, relieved by the famine, rose to remarkable prosperity. In 1848 and 1849 one-third of all the population of Ireland were in the work-houses. Now there were but 56,000. In 1839, 145 men were hanged in Ireland; in 1854 there were but four men hanged. There were three times as many Englishmen hanged to the million now as Irishmen. Agriculture had received an enormous impetus. Millions of acres had been reclaimed. In 1857 the cattle of Ireland were valued at \$60,000,000 more than they were three years before. In 1857, Irish capital had increased \$19,000,000 over what it was in 1854. In 1857, there were 1,020 miles of railway. In 1839 there were 9 1-4 millions of letters; two years ago there were 41 millions. In 1800, Ireland had 25 newspapers; in 1849, 140. In 1849 there was in 74 towns not a single bookseller. He spoke of the beneficial working of the Encumbered Estates Act. Under this act, one-twelfth of the surface of Ireland was sold in three years. The men who formerly burned the barns of others, now had barns of their own. One man was paying \$500,000 a year in wages to persons employed on his estate. But while there had been a great average increase of consumption of luxuries in Ireland, the consumption of spirits had considerably decreased. The moral condition of the country was also vastly improved."

The most definite account of the

origin of this Revival is given in a letter which we find in the "Banner of Ulster," from a correspondent residing at Castlegore, Connor: "In the immediate neighborhood of Kells is a school-house, where assembled, every Friday evening, during the autumn of 1857, four men, comparatively young, who held a 'believers' fellowship meeting,' their special object being prayer to God, that he would bless their labors in connection with the prayer-meetings and sabbath-schools which they had organized. For some time there appeared no answer to their prayers, but, like the patriarch of old, they were determined to wrestle with the Almighty till he should bless them; and, at length, that God who is ever the hearer and answerer of the supplications of his people, graciously vouchsafed to make manifest to them the fruits of their labors springing up around them. About the beginning of January, 1858, a youth, who had attended the class in the sabbath-school taught by J—— M—— (who was one of the first affected by this movement, and is now employed as a missionary among the people), was, through his instrumentality, the first that was brought to the saving knowledge of the grace of God. To him succeeded others, one by one, until they were numbered by tens; at length, so prosperous did it become, that, in a short time, it numbered its hundreds, now thousands; and in all human probability tens of thousands will be the result of that small beginning, thus verifying the prophecy, 'a little one shall become a thousand.' Having spread so wonderfully about Kells and Connor, and the surrounding country, in other places the people began to inquire after the marvellous workings of God there. Many from distances came, and amongst these one man named S—— C——, who sought very anxiously for the salvation of his soul, and prayed earnestly for it. God heard and answered his request: like the woman at the well with our Lord, he was determined to tell others to 'come

and see' that Saviour who had done so much for his soul. At first, he traced his steps towards home, that he might tell his family, consisting of a widow mother, brothers, and sisters, of what the Lord had done for him. His admonitions to them were not in vain, for God blessed his endeavors, and made him the instrument in his hand of turning them from sin to holiness. He did not rest satisfied with the good work which he had been the means of commencing at home; but he told his neighbors round about of a loving Saviour, able and willing to redeem them, if they would but look to him for salvation. It was thus that the revival spread to Ahoghill; and I have been told, on unquestionable authority, that for miles around multitudes of anxious souls are seeking salvation."

The Rev. Dr. Cooke, of Belfast, in a sermon which he preached at that place, on Sunday evening, June 12, emphasized the connection between the revivals in America, and this awakening in Ireland; and in that connection he gave a condensed history of the great revivals in this country, enumerating eight of them. The first five, viz., in 1679, 1683, 1696, 1712, 1718, were more local; but the three last, in 1740, 1797 to 1801, and 1825 to 1835, were more widely spread, diffusing light and grace through the whole land. Of the same general character was also the revival of 1858.

From a report, presented to the Synod of Ballymena and Coleraine, we make the following extracts:—"Shortly after the beginning of the present year the Lord was pleased to convert a family near Ahoghill, and to bless their conversion in a large degree for promoting the conversion of others. An extraordinary interest began to be awakened; prayer meetings multiplied, crowds flocked to these refreshing streams; nor were ordinary houses able to accommodate the eager multitude." "Our lay brethren from Connor at the first gave, and continue from time to time still to give, a powerful impetus to

the good work. Never in these localities was there such a time of public and secret prayer." "The Spirit has descended in power. Through the instrumentality of the word and prayer, convictions, often the most powerful, even to the convulsing of the whole frame, the trembling of every joint, intense burning of heart, and complete prostration of strength, have been produced." "Two great truths take full possession of the mind; namely,—man is a sinner under judgment, unto condemnation; and Jesus is the Almighty Saviour to deliver, and faith in him the way of obtaining deliverance." "In those favored districts where this blessed work has taken deepest root, and its transforming influence has been most widely felt, drunkenness and sabbath-breaking, and blasphemy, and profane language, has been all but annihilated. The tone of public morals is enlightened, sanctified, elevated." In May the following places were enumerated as having shared in this revival: it passed from Connor to Ahoghill, Tulley, Largey, Grange, Straid, Slatt, Galgorm Park, Cloughwater, Clough, Rasharkin. Then it centred, and showed perhaps its chief power in Belfast, where the results have been truly wonderful.

Drs. Candlish and Buchanan, of Edinburgh, after a visit to Larne, testify to the numbers of Catholics and Unitarians converted there. In Belfast there are not fewer than 10,000 hopefully converted since the movement began; and considerable numbers of these are of those two classes. In some places, Roman Catholics, when awakened, calling *alone* on Christ for mercy, have led their neighbors to leave off praying to the Virgin. The church, being aroused, bodily affections to strike the senses are no longer necessary, and are not frequent; but practical religion, in its unostentatious exercise, testifies to the reality of the work. What think you of a district in which, taking the meeting-house as a centre, with a radius of three miles, there is not a house without family worship? Of

the usual affray in Belfast, on the 12th July, between the Orangemen and the Papists (the anniversary of the Battle of Boyne), there were no signs.

Some of the peculiarities of this work are brought out in the following account of scenes in Drum, in the County of Monaghan: "The revival movement, like a mighty wave, has spread far and wide over this district. At the regular prayer-meeting held in the Second Drum Presbyterian meeting-house, on Wednesday week, it pleased the Lord to visit us by his mighty Spirit, prostrating to the earth, under conviction of sin, some thirty or forty individuals, and as many more on their way home and in their houses; and subsequently filling their souls with a sense of pardon, peace, and joy, through faith in their crucified Saviour. At our meeting on Wednesday last, a similar, but more copious outpouring of the Spirit descended upon us, assembled, as we then were, among the graves of the departed dead. In a moment, amid the stillness and suppressed sobs of the multitude, and at a time when prayer was being offered up (and consequently when there was no excitement), were heard here and there throughout the vast assembly cries of mercy becoming louder and louder. More than sixty or seventy persons, of all sexes and ages, at the meeting, and twice as many more during the night, were alike constrained to cry out in shrieks of agony for pardon and forgiveness, through the blood and sacrifice of Jesus. Similar manifestations have also appeared in the other houses of worship. Society in this neighborhood has now become completely leavened. Careless, prayerless sinners have now become serious and prayerful. There is not one Protestant house within two miles in each direction of the village of Drum in which family worship is not now observed, night and morning, and in some houses three times each day."

Still more striking is the following account of scenes witnessed at Bally-

mena in the latter part of June: "An immense concourse assembled for united prayer in a grass park, west of the Galgorm Road. The services were opened by Rev. J. S. Moore, followed by exhortation from four or five lay converts. Their language was effective, for they seemed thoroughly in earnest. The regular services were brought to a close by the singing of an appropriate hymn, followed by prayer and the benediction. But the audience did not disperse; they seemed rooted to the spot. Strange and most exciting scenes immediately ensued. Suddenly one person, and then another, and another, in rapid succession, fell to the ground with piercing cries of mental agony. The mysterious influence was at work. It soon spread still further among the assemblage; and, within half an hour, we found that no fewer than twenty human beings were stretched at full length upon the grass, exhibiting emotions, both of soul and body, sufficient to appal the stoutest heart. Remorse for sin, an overwhelming sense of their danger, a frightful 'conviction' that they were on the downward road to everlasting destruction, and that no power except God in Christ could bring help or salvation, was the first-felt and paramount 'impression' upon them all. In all cases it appeared as if every fibre of the heart and every muscle of the body were wrung with some excruciating torture. Then followed loud, impulsive cries for the Redeemer's mercy, expressed in tones of anguish which no imagination can conceive, or pen describe. To comprehend the depth of their intensity those cries must be *heard*, and once heard they can never be forgotten. By some intelligent investigators it is believed that just in proportion to the fairness or immorality of previous character the visitations are more or less severe. The correctness of that opinion is liable to considerable doubt; but we know that, from whatever cause, there is a great variety in the extent of suffering. Some

cases are comparatively mild. They are characterized by a sudden gush of anguish, — tears, heart-penitence, and heart-sobbing for an hour or two; and then great bodily weakness for a few succeeding days. But the majority of the cases of this evening were among the severest that we have have ever witnessed; and we have now seen hundreds of them. In general, the stricken parties were severally carried out from the pressure of the thronging multitude to localities where they became objects of solicitude to smaller groups in other portions of the enclosure. At about half-past ten o'clock we reckoned nine circles or assemblages of this nature, in a single one of which we found eleven prostrate penitents, smitten to the heart, and fervently supplicating God, for Christ's sake, to pardon their iniquities. Other circles labored to console the sufferers by singing appropriate hymns, or psalms of the inspired penman; and, with that intent, we observed that five large groups in different localities of the park, were mingling their voices in sacred melody at the same moment."

Very large assemblages have been gathered of 20,000, 10,000, 5,000, — all pervaded by this common interest. The "Banner of Ulster," the ablest Presbyterian journal in Ireland, published in Belfast, has contained for months reports from particular localities, giving full descriptions of the progress of the work.

The ordinary external means by which the revival has been promoted are of the simplest character. Exhortation and prayer have been the chief instrumentalities. There have been no great revival preachers, nor any unusual machinery. Laymen have spoken: a new gift of tongues, as it were, has been poured out upon the converts. But still, extraordinary phenomena have marked the revival. Innumerable persons have "been struck down" suddenly. They have remained in this state for various periods, — some only a few minutes, others for two or three days.

A few have been struck down even while pursuing their ordinary avocations; but the larger part in the assemblies for worship. Persons in repeated instances have been struck down under the simplest, most didactic preaching, when there was nothing impassioned in the character of the discourse. Other phenomena, too, have been witnessed, some of which indicate collusion and intentional deception. Upon the persons of some, it is said, that the name of *Christ* has been found written, as if by supernatural means; but in some instances it has been found quite easy to erase the rude letters. Females have been able to prophesy when they would go to sleep, and when they would wake up; and crowds have come to see them awake at the appointed moment. Others again have been lost in trances, and have seen visions of heaven, and of hell, and of the Saviour, and of particular persons in the abodes either of the redeemed or of the lost. And thus has the appetite for the marvellous been fed.

In respect to these physical manifestations, it is of course difficult to form a decisive judgment, until the facts shall have been more fully presented. But the testimony of the wisest men in the Irish churches is quite decided upon the following points: 1. These physical phenomena are the accidents and incidental results of the genuine revival. They do not constitute the work itself; nor do they annul the evidence, that it is indeed a most gracious visitation of the Holy Spirit. 2. The pastors as a body have restrained and discountenanced these manifestations. Their efforts have been directed to calm, rather than excite the minds of those thus affected. 3. These phenomena are for the most part the physical results of strong mental excitement. Parallels to these are found, though perhaps not to the same extent, in the earlier revivals of our own country. 4. In connection with them there has usually been the deepest conviction of sin and guilt; and they

have generally passed away when the soul has found peace in believing. 5. They have been most marked among persons who have before been ignorant and vicious, though not confined to such. 6. Some of them are cases of strong self-delusion; some probably of imposture. Dr. James F. Duncan, an eminent physician, who had witnessed several of these scenes, gives us the results of his observation:—

"The first observation I made was, that these cases are not all affected the same way. Some are mere hysteria; some hysteria, passing almost into a state of tetanus, with the teeth clenched, or fixed at a short distance from each other, the body arched back, the patient unable to swallow; some are more properly catalepsy, with the fixed expression of countenance peculiar to that disease, insensibility to external impressions, loss of sight and speech, tendency to see visions, hear voices, &c. So far as I could observe, these were the most numerous cases, and in them there was a great susceptibility to be again excited by the slightest causes. And there were others in which the prominent symptom was a sudden relaxation of all the voluntary muscles, accompanied by great and immediate prostration. These cases, though but little described by any person whose writings I have seen, were really the most interesting and important, in a medical point of view, because the description that has been given of them to me by a most intelligent eye-witness is totally dissimilar from any thing with which the profession is acquainted. They were the cause of terror and dismay, not only to the bystanders, but to the whole neighborhood where they occurred. The attack began suddenly, without premonitory symptoms, in persons not previously under any spiritual concern; they fell down in a state of total prostration, conscious and capable of speaking, but in a low tone of voice, with their muscles perfectly soft and relaxed, and even the bones feeling to the touch, as if they had

melted away. This state continued for hours, or even days, and all at once the depression would pass off as suddenly as the original seizure commenced, and the patient would become well and cheerful, but weak.

"The second observation I shall make is that while I saw many things in the management of this movement of which I could not approve, such as the employment of converts to give addresses and hold meetings, and the late hours to which, in many instances, the meetings were protracted; and though I heard statements made as to things that had been said by converts in addresses, and even in prayer, that if correctly reported were highly objectionable, yet that nothing that came under my own observation appeared, in the slightest degree, open to animadversion. The meetings were remarkably quiet and well conducted, the addresses, pointed and earnest, but free from any thing calculated to make an impression merely on the feelings of the audience.

"The third observation I shall make is, that while many of the lower classes evidently seemed to desire to be struck, under the mistaken notion that being so was a sure evidence of conversion, the leaders of the movement, so far as we could learn, were anxious to do all in their power to discountenance the notion, and to prevent the recurrence of the physical phenomena. The evening before I left the North, I attended an open-air meeting of between two and three thousand persons, where one convert and two divinity students, under the presidency of some of the Presbyterian ministers in the neighborhood, gave admirable addresses. And one of the points which the convert in particular insisted on was this, that they should not desire to be struck, and that they should not suppose that if they were, they were necessarily converted. I do not believe that any Christian man who dispassionately considers the condition of the people in the north of Ireland, can have the least doubt

upon his mind that the Spirit of the Lord is acting to an unusual extent upon the population, and producing effects that ought to call forth gratitude and praise. The point for consideration is this: What is the precise relation that the bodily manifestations have to the religious movement?"

The GENERAL ASSEMBLY OF THE PRESBYTERIAN CHURCH in Ireland met this year in Dublin, July 4. Prof. W. Gibson, of Belfast, was chosen Moderator. Encouraging reports were received from the missions, domestic and foreign. In Connaught, where a few years since there were only five Presbyterian congregations, there are now 19, with 23 preaching stations, 26 Sunday Schools, and 30 daily schools, served by 23 ministers, 20 Scripture readers and colporters, and 56 teachers. In the Roman Catholic Mission, £3,371 were expended. The Colonial Mission in Canada reports 140 ministers; in 1844 there were only 16. A union is there contemplated with the United Presbyterian Church, which has 40 ministers. The report of Professor Gibson and Rev. W. McClure, who were sent as a deputation to Canada last year, was received. Encouraging accounts were presented for the Continental and Foreign Missions. The Assembly refused to entertain a complaint in respect to the teaching of Professor Reichel, of Queen's College, on the Sabbath question. An attempt is to be made to supplement the church and manse funds. This meeting of the Assembly is considered one of the most encouraging which has ever been held. A spiritual tone was given to it by the reports in respect to the great revival. Of the characteristics of that revival, the Assembly speak in the following terms in the report on the state of religion, drawn up by Dr. Kirkpatrick, of Dublin:—

"1. Persons of both sexes, of all ages, of different grades of society, of various denominations of professing Christians, including Unitarians

and Roman Catholics, have been at once convinced of sin, and apparently converted to God.

"2. These spiritual emotions have been accompanied, in a very large number of cases, by physical impressions, producing bodily infirmity; and continuing, in some cases, for hours, and in others, for days, and usually terminating in peace of conscience, and sometimes in joy unspeakable and full of glory.

"3. The two great truths on which the converts prominently, and almost exclusively, dwell, are the sinfulness and utter spiritual helplessness of men, and the all-sufficiency of Christ as a living, personal Redeemer.

"4. No heresy has been started in this new and unusual state of religious excitement. The whole movement, in its various aspects, tends to give striking and vivid illustration of the great doctrines of the gospel, as they are set forth in our Catechisms and Confession of Faith.

"5. The effect produced by this awakening on the life and character of those who have experienced it is decidedly evangelical. A deep sense of sin, especially of the sin of having neglected the great salvation, fervent love of Christ, intense brotherly kindness, earnest desire for the conversion of sinners, habitual communion with God, and delight in his word, worship, and service,—these attributes of character are assuredly the fruit of the Spirit; and these are the characteristics of multitudes who have lately declared themselves the servants of Christ. The drunkard has been made sober, the libertine chaste, the blasphemer and sabbath-breaker devout, the worldling constrained to think deeply and penitently of his sins, and to flee from the wrath to come. These are surely trophies of divine grace, and many such trophies as these have been raised to the honor of God since the commencement of the present revival.

"6. The work has been carried forward in many districts by the

agency of the converts themselves. As many as have been brought to know Christ have taken delight in telling to all around them what a precious Saviour they have found. The fear of men is completely taken away; and uneducated persons, of humble station, are heard to offer up prayer to God, with fluency, propriety, and fervor, in the presence of multitudes, and without embarrassment or trepidation."

ROMAN CATHOLIC EDUCATION. The Roman Catholic prelates of Ireland, at a meeting in Dublin, adopted resolutions in opposition to the National Schools, and the whole plan of mixed education which has hitherto been so successful. Dr. Cullen has taken the lead in this movement, which threatens to bring on a violent controversy.

The demand is for a system of education exclusively for Catholics, with the aid of grants from the state. The national system, they say, has hitherto been only tolerated. They signalize in this system, as especially objectionable, the non-recognition of the control over education which the Catholic Church holds to have been conferred on bishops by our Lord and Saviour Jesus Christ, when he said to his apostles, "Go, teach all nations." They have not yet, however, declared against the Queen's Colleges, which have received between 600 and 700 Catholics since their first institution, about ten years ago.

ENGLAND.

THE DIOCESE OF OXFORD. The discussion in respect to the state of this diocese still continues. One of the points of complaint is the establishment of "Sisterhoods,"—a revival of the monastic life. More than twenty of such houses have been already formed. The Bishop of Oxford, too, in spite of the judgment of the courts, has consecrated stone altars. He states in defence that as soon as he was aware of the fact he

urged the committee to make of them moveable tables, with wooden legs and a stone top.

THE PARISH OF ST. GEORGE'S-IN-THE-EAST. The services in the church of this parish have been suspended by the Bishop of London, in consequence of the disgraceful and riotous proceedings of which it has been the scene for some months past, on account of the attempt to force what are considered as semi-Roman usages on an unwilling people. The Vestry, in an appeal to the Bishop of London, speak of the service as conducted by Rev. F. G. Lee: "He officiated in vestments of an unusual style, stated to be those of a Roman Catholic priest, and after making obeisance to the altar, knelt in front of the same, and intoned the prayers; after which, omitting the litany, he ascended the pulpit, wearing the same peculiar vestments." In the afternoon, after a peaceful lecture by the Rev. Hugh Allen (appointed by the vestry), the litany is read, or rather intoned,—an unusual service. It is at this service that the disturbances have occurred. The Rev. Mr. Maconichie, who officiated, when "he entered the church was greeted with coughing, hissing, and other noises, in the most irreverent manner." This was repeated Sunday after Sunday, with increasing popular violence, in spite of the appeals of the Bishop of London, who has at length felt compelled to close the church. In order to introduce this unusual service of the litany, the time of the afternoon lecture was changed from what it had been for more than a hundred years.

THE ENDOWED SCHOOLS BILL. A bill was introduced into Parliament, at its recent session, by Mr. Dillwyn, providing that "no endowed school or educational charity shall be deemed to have been founded for the purpose of affording religious instruction, according to the doctrines of the Church of England exclusively, unless from

the language of the instrument founding or endowing the charity, it shall appear that such was the intention of the founder thereof." Another clause exempted specified colleges and universities from the operation of the act. A select committee amended this bill, so as to annul its intent, simply allowing the Court of Chancery to apply a remedy in particular cases, which must, however, be specifically brought before it. Mr. Dillwyn accordingly withdrew his support of the bill, and it was not acted on. But the subject is still under discussion. The object of the bill was to overrule the decision of the English Courts, which, in several cases brought before them, where the language of the endowments was general, have decided in favor of the established church. The effect of the proposed bill would be to give to Dissenters equal legal rights in those cases where the language is indefinite.

THE BIBLE IN INDIA. Large meetings have been held in England and Scotland to petition the British government to introduce the Bible into the government schools in India; or at least that those who are so disposed may not, as now, be interdicted from the hearing or reading of it. From a pamphlet by William Arthur, with the title, "Shall the Bible lie under the ban in India?" we make the following extracts:—

"There is only one book known which lies under the queen's ban in her grand dominion in India. It is that on which all the institutions of England rest; from the family, which is their solid base, to the throne, their proudest bulwark. That book is the Holy Bible. It may not be used, read, explained, commented upon, in any school or college in India, conducted by Her Majesty's authority. As if it were a concession and indulgence, the law on the subject expresses complacency that the book is allowed a place in the library, and even goes so far as to say that no desire is entertained of preventing or

discouraging 'any explanations which the pupils may, of their own free will, ask from their masters upon the subject of the Christian religion; provided that such information be given out of school-hours.'

"Under this adroit form, the following state of law is set up: An Englishman and a Christian, teaching in a school or college under authority of England's Christian Queen, may have the Bible in his library—a permission which implies that he may not in his classes. If asked questions respecting the religion it teaches by his pupils, he may reply, but not in school. True, out of school his conscience and his liberty are not to be wholly trodden out. If then disposed so to employ his own time, he may answer questions as to Christianity volunteered by the pupils. But no time that belongs to the government must be so employed, and no questions of the kind initiated by him."

The following statement as to the Madras University is from the Rev. E. Jenkins, on the spot:—

"Walk through the Vernacular Department of the University, and your ears are greeted on all sides by the songs, aphorisms, and invocations of Paganism. Accompany the lads to their English classes, presided over by professedly Christian gentlemen, and the nobler language *they* teach is divorced from the religion which gave it its pre-eminence. Christianity in any stage, in any shape, is strictly forbidden to the students. The government is 'neutral on the subject of theological belief.'"

THE CONGREGATIONAL UNION OF ENGLAND AND WALES met at Aberdare. About 500 ministers and laymen were in attendance. Dr. Legge read a paper on the general mission of the church; Dr. Ferguson, on a Pastors' Insurance Society. It was voted to raise £10,000 for aged and infirm pastors. The Church Building Society, within six years, have granted £25,000 to 95 new chapels,

erected at a cost of £160,000. Mr. Baines, in an able speech, compared the efficiency of the state and voluntary principles. In the last half century 188,000 sittings have been supplied by Parliamentary grants, and 4,852,000 by voluntary efforts. In the establishment itself there have been raised £7,400,000 by private benefactions, while the Parliamentary grants amounted to only £1,668,000.

THE WESLEYAN CONFERENCE held its session July 27 to Aug. 12. Mr. Arthur, in a stirring address, made the following statements: "In our ten conference towns we added about 30 per cent to the number of the ministers. We had 90 from 1834 to 1857; about 124 now. What is the result? We have there 12,000 less Methodists than we had then." "Mark the progress of the Independent denomination in London alone. Between 1840 and 1857 their chapels increased from 88 to 151." The net increase of members in the Wesleyan societies in England was reported as 15,706; in Ireland, 325. In the mission stations, owing chiefly to the state of the West Indies, there has been a decrease of 1442. The increase, however, "in societies connected with the affiliated conferences" has been 9,251. The total number of members in Great Britain is now 292,797.

The "London Watchman" presents the following general view of the number of members in society, and of ministers in connection with the British Conference and several affiliated conferences:

	Members.	On Trial.	Min.	Trid.	Suprs.
1. British Conference:					
Great Britain,	292,795	23,541	806	162	183
Ireland,	19,731		94	14	23
Missionaries,			27		1
Foreign Missions,	63,406	3,271	321	69	13
2. French Conference,	1,496		80		1
3. Australian Con'ee,	26,138	4,690	106	60	6
4. Canada Conference,	45,295	6,374	292	88	36
5. East. Br. Am. Con.,	14,816	2,110	73	31	9
Total,	465,617	42,286	1,788	421	271

THE REVIVAL IN WALES. A correspondent of the "British Standard" gives the following brief history

of the origin and progress of this work of grace: "This blessed awakening was first felt about the close of last year in the neighborhood of Aberystwyth, Cardiganshire. Two local preachers of the Wesleyan and Calvinistic Methodist Connections were instrumental in originating it. It soon spread through the County of Cardigan and parts of the adjoining counties of Montgomery and Merioneth on the North, and Brecon and Carmarthen on the South. Not long after sparks of the heavenly fire descended on several churches in the counties of Monmouth and Glamorgan, and, according to the latest account, whole districts of the County Carnarvon are in a blaze.

"It is calculated that about 15,000 have been added to the churches of the different denominations in Cardiganshire since last December, and the additions to the Independent churches in the parish of Aberdare alone exceed 1,200. Besides these there are hundreds of churches in several districts of South and North Wales, to whom additions of from 50 to 100 each have been made since the beginning of this year.

"This revival is distinguished from all former awakenings with which the Welsh churches have been blessed from time to time, by the prominence which is given to prayer and prayer meetings, and the hearty union of Christians of all evangelical denominations in these blessed exercises. The services are but very seldom interrupted by any audible manifestations of feeling; but floods of tears are generally shed, and sometimes the congregations remain after the close of the regular services for two or three hours to listen to some warm-hearted Christians repeating striking passages of scripture, hymns, and personal experiences in the most affecting tones.

"This blessed movement, which we hope is only beginning to be felt amongst us, has already produced the most beneficial effects. The churches have been revived; thousands have

been converted; weak interests have become self-supporting. A large number of young ministers, whose ministrations were any thing but effective, have undergone a most happy change; and neglect of religion, with its consequent evils, has given way in many districts to that all-absorbing topic,—the salvation of the soul.

SCOTLAND.

THE FREE CHURCH has 106 persons employed in its home missions, of whom 18 are ordained ministers. The Colonial and Continental Committee have under their care 300 ministers in the different fields of labor. The Education Committee reported that 617 schools were connected with the Free Church, with 647 teachers and 62,205 scholars. £7,746 were expended for the schools. The total receipts of the church were £343,377. For the support of ministers £110,435 were raised. 714 clergy received each £138.

REVIVAL IN SCOTLAND. Our readers have for some time past perceived that the phrase, "the revival in Ulster," which has headed so many columns of religious intelligence, is no longer applicable to the full extent of that remarkable movement which commenced near the shores of Lough Neagh. It has been carried across the North Channel from Belfast to Glasgow, from Ulster to Lanark, Renfrew, and the Western Highlands. It has been welcomed, not only in the most populous cities, but in the capital of Scotland, along the eastern coast of which it has spread past Montrose and Aberdeen. We heard of it first among university students; we find it now among multitudes of the common people. Ten, fifteen, twenty thousand and upward are congregated at one time to hear exhortations from the ministers of the place, or laymen making proof of their new gifts in the open air, or from a plain Irish farmer, whose heart

was so full of what he had felt and seen in his own country that he must needs go over to tell about it in Scotland. These are phenomena which cannot fail to strike people here, and even a fashionable contemporary abstracts a corner from space dedicated to new arrivals at London hotels, in order to record a myriad-meeting of "anxious inquirers" on the Green at Glasgow. — *Watchman*.

BIRTH STATISTICS. — From a return issued by the Registrar-General of Scotland, it appears that there were 104,195 births registered in the country during 1858, of whom $8\frac{1}{2}$ per cent. were illegitimate. As the mean proportion of illegitimate births in England is only $6\frac{1}{2}$ per cent. the proportion of such births in Scotland exceeds that of England by 2 per cent. The proportion of illegitimate births in London is 4 per cent. The following, as shown by the official returns, is the proportion of illegitimate births per cent, in some of the chief cities of Europe: — In London, 4 per cent.; Milan, 32; Paris, 33; Brussels, 35; Munich, 48; Vienna, 51. The average here given for Vienna — viz., 51 — is the yearly average from 1848 to 1851. From the statistics published last year by the Common Council bureau of Vienna, it appears that the proportion per cent. of illegitimate births in that city during the four years from 1853 to 1856 is about the same as in the preceding years. The following are the figures on the subject: — 1853, legitimate births, 11,254; illegitimate 10,686. 1854, legitimate births, 11,252; illegitimate, 10,801. 1855, legitimate births, 10,650; illegitimate, 9,522. 1856, legitimate births, 10,870; illegitimate, 10,301. These figures are astounding. It requires an effort to believe them. They seem almost invented for a purpose; and yet they are official and governmental returns, as certain and authoritative as such records can be. It has been impossible to obtain an accurate return of the number of illegitimate births in the city of Rome; but from

statistics carefully collected and laid before the House of Commons some few years ago, it was ascertained that the total number of births in that city during 1836 was 4,373, and that of these 3,160, or 75 per cent., were foundlings.

BROWNLOW NORTH.—One of the most interesting services in connection with the last session of the Free Church General Assembly was its recognition of the Evangelistic labors of this gentleman, whose fervent preaching has already been productive of so much good during the past four years. An overture was presented, signed by a large number of the ablest ministers, and fully discussed. The result was a unanimous vote for his recognition. At the public service which followed, the Moderator, Principal Cunningham, vindicated the propriety of occasional exceptions from the rule requiring a special course of study. Mr. North also addressed the assembly in a most earnest and effective speech. He said, "Had God ceased, when I was preaching to 200 people in a barn at Elgin (and that was nearly four years ago) to raise me higher, He had then gone far beyond anything that in my wildest dream I ever imagined or expected." His closing exhortation was, to do more *out of season* work. Since that time he has been effectively laboring in the Irish revival.

The year 1860 will be the tercentenary of the *Reformation from Popery in Scotland*. It is proposed to commemorate it by special services in Edinburgh, beginning on Tuesday, Aug. 14th. The Scottish Parliament assembled Aug. 1, 1560; and Aug. 17th, the Protestant Confession of Faith was formally adopted. Protestants of all Evangelical churches are invited to participate. Papers will be read, illustrating historic events, and to form the basis of discussion. Among the subjects to be embraced in these are papers on the causes and character and imperfections of the Reformation; lives of its chief ac-

tors; its results; its doctrines; the present state of Protestantism and of Romanism in different parts of the world. All such papers are to be forwarded to Mr. Badenoch, Secretary of the Committee, on or before July 1, 1860.

THE CARDROSS CASE.—This case threatens to revive the whole controversy as to the interference of the civil courts with ecclesiastical tribunals. The case is this: Mr. McMillan, a minister of the Free Church, was last year suspended by the General Assembly on a charge of drunkenness. He appealed to the Civil Courts to nullify this sentence, and was then deposed for this appeal. Lord Benholme, before whom the case was first brought, refused to interfere on the ground "that Mr. McMillan had entered into a compact, submitting himself to the authority of the church in things spiritual, and that such purely ecclesiastical sentences were beyond the jurisdiction of the state." Mr. McMillan has appealed to the First Division of the Court of Sessions, which meets in November. The Free Church, however, has refused to comply with a demand made upon them, by the court for the production of the ecclesiastical sentences, on the ground that this would be an implied admission of the right of the state to inquire into its proceedings.

GERMANY.

The GERMAN CATHOLIC CHURCH and the *Free Congregations* have had a larger liberty extended to them in Prussia. This movement, which ten years ago was so formidable, has now been reduced to narrow dimensions. A synod of these churches, now numbering about 100, was held in Gotha in June, where a new organization was adopted.

THE CONCORDAT WITH BADEN concedes the chief demands of the Roman Catholics. The *Supreme Council* of the State, charged with the ad-

ministration of ecclesiastical matters, has been abolished. The priests and people who were excommunicated for siding with the State have been restored.

The *Moravian* calls attention to the missionary enterprises of the *Society of Hermannsburg*, which was founded a few years ago by an unknown and poor village pastor in the kingdom of Hanover. Its operations are mainly in South Africa. The missionary ship *Kandaze*, the property of the Society, has taken from 1853 to 1859 to the mission there ninety-six missionaries and colonists. In the course of these five years five stations have been established at Natal, one among the Zulus, two among the Bechuanas, and fifty pagans have already been baptized. The various stations have been recently organized into a superintendentship, which will remain in connection with the Lutheran Church of Hanover. The missionary seminary has twenty-four pupils, and the missionary paper a circulation of 14,000. The paper has become so popular in Northern Europe that it is published also in a Danish translation.

AUSTRIA.

The number of the PROTESTANTS IN AUSTRIA is given by Dr. Hoffmann as follows: in Central and Lower Austria, 22 churches and 32,475 population adhering to the Lutheran Confession, and 2 churches with 3,520 persons to the Reformed; in Upper Austria, 12 churches and 15,375 population, all Lutheran; in Bohemia, 16 Lutheran churches with 15,832 adherents, and 39 Reformed, with 42,660 population; in Moravia and Silesia, 26 Lutheran churches with 79,827 population, and 19 Reformed with 33,611; in Galicia, 19 Lutheran churches and 27,481 adherents, 3 Reformed with 1,882. The sum: 158 churches, with 170,290 Lutheran and 81,673 Reformed, besides about 50,000 Protestants in the Austrian army, who have no chaplains

of their own, with a single exception. These numbers do not include Hungary.

The *Ost Deutsche Post* of Vienna gives the following statement relative to Protestantism, including Hungary:—"In the Kingdom of Hungary there are 2,190,816 Protestants, two-thirds of whom belong to the Reformed Church, and the other third to the Lutheran. The Protestants, therefore, form one-fourth of all the inhabitants of the kingdom. The organization of Protestant worship is guaranteed by both old and recent laws; it possesses a certain degree of self-government, and appoints its heads; and all that is wanting to it is to be placed on the same footing as the Roman Catholic Church. In Transylvania, out of a population of 2,000,000 there are 543,634 Protestants of different denominations, each having its own chiefs. In the Servian Voivodine there are 78,345 Protestants out of 1,574,000 inhabitants. In Croatia and in Slavonia there are only 4831 Protestants. Among the countries forming part of the Germanic Confederation, the small province of Silesia has relatively the largest Protestant population, the number being 60,788; next follow Bohemia, with 90,000; Moravia, 52,140; Upper Austria, 18,511; Carinthia, 17,900; Lower Austria, 20,000; Styria, 5,800; and the coast, 1,500. In the Tyrol there are only 122 Protestants, and in Salzbourg 176. In the other provinces of Galicia there is a Protestant population of 24,580; in the Bukovine, 7,280; in Venetia, 403; and in Dalmatia, 15. Protestantism is, therefore, represented in the Austrian Empire by 3,000,000 inhabitants."

The *Vienna Gazette* publishes an Imperial decree for the regulation of the Protestant Churches in Hungary, the Woywadschaft Rotia and Slavonia, and the military boundary district. The official part of the same paper contains an article promising that

great concessions shall be made to the Protestants of all other provinces. These regulations have not been favorably received by the Protestants. The *London Jewish Chronicle* gives, from private letters, a deplorable picture of the increasing intolerance with which the Jews in Vienna are treated.

MORAVIA.—The late Professor De Wette established a fund, in connection with the Geneva Society for the aid of dispersed Protestant churches, which should be applied to assist the widows of the Evangelical pastors in Moravia. His widow, Madame De Wette, went on a journey to Moravia last autumn, and in a recent report gives a sad picture of the state of the Protestant clergy. There are seven Lutheran pastors. Herr Prepessi, of Fanchtel, the dean, has the largest income, which averages 80 to 90 dollars a year. Herr Lani has 80 dollars, and a wife and 10 children to support. The four widows whom the society aids have 70 francs, or about 14 dollars a year. Madame De Wette describes the eagerness with which one of them seized some bread that was offered to her. Another of these widows is a servant in Vienna; another carries on her back vegetables to the market for sale. The banker, Rothschild, though a Jew, gave 250 francs to the congregation at Fanchtel to relieve their pressing necessities. An example to Christians!

FRANCE.

POPEY — ITS MISSIONS. — The May number of *The Annals of the Propagation of the Faith* contains an account of the receipts and expenses of the great Roman Catholic Mission Society, which has its center in France. The society has passed in 1858 through its most successful year, as its receipts were larger than in any preceding year, exceeding those of 1857 by 2,500,000 francs, and amounting in all to 6,684,567 francs 11c. This extraordinary increase is especially ascribed to the circular of

the pope on occasion of the jubilee, which made a contribution to the funds of this society one of the conditions for gaining the indulgences then granted. The following list shows which countries furnished the largest contributions, and how their contributions for 1858 compare with those of 1857:—

Receipts.	1858.	1857.
France,.....	4,063,000	2,583,514
British Isles,.....	434,000	186,044
Belgium,.....	404,000	239,122
Sardinia,.....	300,000	197,927
Prussia,.....	370,000	199,264
Two Sicilies,.....	178,000	75,245
United States,.....	153,000	68,615
Lombardo-Ven-		
etian Kingdom,.	136,000	58,276
Netherlands,.....	122,000	81,156

The dioceses which have furnished the largest sums are: Lyons, 330,000 francs; Paris, 307,000 francs; Cambrai, 144,000 francs; Nantes, 122,000 francs; Cologne, 109,000 francs. Of *The Annals of the Propagation of the Faith* 204,950 copies are at present printed, namely, 127,700 copies in French, 20,000 copies in English, 20,500 in German, 1,750 in Spanish, 5,000 in Flemish, 25,000 in Italian, 2,500 in Portuguese, 2,000 in Dutch, 500 in Polish. Comparing these figures with the corresponding statistics of Protestant countries and societies, we find that among all the Catholic countries only France rivals the missionary zeal of the Protestant Churches, though even she remains far behind England and America; and that all the other Catholic countries of the world together contribute no more than one-half of what France contributes, although the Catholic population of France — thirty-four millions — is no more than about one-fifth of the Catholic population of the world, which is estimated at 170,000,000.

THE PROTESTANT CHURCHES celebrated this year the third centennial jubilee of the Reformation, or rather of the formation, of the first French Synod, May 26, 1559. Several valuable works have been published in con-

nection with this celebration: H. de Triqueti, "The First days of French Protestantism," describing the events prior to 1559; E. Castel, "The Huguenots, and the Constitution of the Reformed Church in France in 1559;" Henri Lutteroth, "The Reformation in France in its First Period;" a sermon by Grandpierre on "The Teaching and Example of the Fathers of the Reformed Church;" an "Essay on the Reform in Rochelle;" a "Sermon on the Reform in Montpellier," by Pastor Corbière.

At Troyes, in Champagne, a new Protestant church, with a parsonage, has been erected, to which the government contributed 41,000 francs and the municipality 10,000.

BELGIUM.

The EVANGELICAL SOCIETY OF BELGIUM reports the opening of two new stations for Evangelical worship, at Namur and Louvain, and encouraging prospects at its former stations, especially those of Lize-Seraing, Jumet, and Charleroi. Six schools with 450 pupils are supported by them. The distribution of Bibles is increasing. At Vilvoide, 4 Roman Catholics have joined the Protestant Church; at Brussels, 19; at La Bouverie, 16; at Cœsmes, 8. The receipts of the society the past year were 23,054 francs.

NORWAY.

A new Missionary Seminary has recently been opened at Bergen. Several dissenting congregations have been established. A petition of 330 clergyman and 80 candidates for the ministry has been presented to the king, asking that the state law on the subject of divorce may be conformed to the divine injunctions. The Free Apostolic Christian Church, under the leadership of Lammers, is reported as making progress.

SWEDEN.

The wide-spread religious awakening is still advancing.

SWITZERLAND.

The NATIONAL COUNCIL adopted on July 16th a most important resolution, excluding all foreign bishops from administrative functions, within the Swiss cantons. The vote stood 76 to 16. It bears particularly upon the Cantons of Tessin and the Grisons, where the bishops of Lombardy have had jurisdiction.

In the CANTON DE VAUD the decree of 1849 which prohibited all unauthorized religious assemblies has been repealed. The *Free Church* is in a prosperous state; its 14th annual meeting was held in May. This church is the fruit of Vinet's principles. It contains men of a great variety of opinions. Baptists and Pædo-Baptists work together. The recent discussions upon the inspiration and authority of the Scriptures have also affected it. The Free Church raised last year 129,500 francs, an increase of 8,000. There are 42 churches connected with it. Three of these churches, at Lausanne, Chateau D'Oex, and Ormonds have established primary schools. The theological school at Lausanne is prosperous under the teachings of Vulliemin, Chappuis, and Astié.

BASLE. — The religious societies which centre here held their anniversaries June 27-30. Prof. Hagenbach reported that the Protestant Aid Society had received 21,000 francs, more than half from Basle; about half of this sum was expended for new churches in Switzerland, 4,000 francs for 9 churches in Austria, and 2,000 for 5 churches in Germany. The Jew's Society has received 9,640 francs. The 44th anniversary of the Bible Society was celebrated; its income was 11,130 francs. The Basle missionary reported its receipts at 642,000 francs; 200,000 were for the legacy of Merian. It has 70 missionaries, 31 female missionaries, and 93 native helpers, of who 11 are ordained; 4,719 converts. Nine new missionaries were ordained, one for India, one for China, seven for America.

BERNE.—The 16th Annual Report of the Protestant Aid Society shows an increase. The income was 14,000 francs. The Protestant schools in Freiburg Canton are well sustained; there are here 3000 Reformed, and nine schools. In Sitten, the old seat of the Jesuits, a Reformed pastor has been installed over 260 Protestants.

GENEVA.—The Evangelical Society held its anniversary, June 29 and 30, under the presidency of Dr. Merle D'Aubigne. The income was 143,000 francs.

ITALY.

Dr. Hoffmann, General Superintendent of Berlin, gives an interesting summary about the *Lutheran and other Protestant churches in Italy*. The Church of the Prussian Embassy in Rome was founded by Frederick William III.; it has had the services of Tholuck, Thiele, Rothe, etc. Heintz is the present preacher. No inscription referring to Christ or taken from the Bible is allowed to be put upon the graves of those members who are buried at Rome. In Naples is an Evangelical church of 200 to 300 families and 700 to 800 persons, also connected with the German Embassy. Remy is the present German preacher; a French preacher is also connected with it. The English embassy also has a chaplain and services. In Sicily no regular German church is allowed; in Messina there are about 100 German and Swiss Protestants, who sometimes have a private service; in Palermo is an English chapel. In Florence a church has been attached to the Prussian embassy since 1827; Schaffter, the present preacher, holds service in German, French, and Italian; about 300 persons belong to it. The English chapel has a large attendance. At Leghorn is a church (Dutch-German) over 200 years old, of about 250 persons; Detroit is the preacher. In Modena there are about 1000 Protestants; in Parma, 300; in Bologna, 40; in Ancona, 44; and a few in

Reggio. In Milan there are 400 to 500 Evangelical Swiss and Germans; they called a pastor in 1848, by the name of Kind, and he still remains. In Bergamo there has been a church for over 50 years; it now has about 200 French and Swiss. In Venice there has been a church, as in Leghorn, for over 200 years; about 400 belong to it; the service is private. In Trieste are 1,600 Protestants. The facts in respect to the Waldenses, and the new Evangelical Missions in Sardinia, are so generally known that we need not here repeat them. Some 20,000 Bibles have been distributed. Throughout Sardinia new churches are rising up. — *Neue Evangelische Kirchenzeitung*.

THE AMERICAN COLLEGE AT ROME.—Under the direction of the Propaganda, works are going on with great activity in the Convent of the Umilta, in Rome, to prepare it for a college. The great building (situate at the foot of the Quirinal, toward the Corso,) has been bought for \$43,000, and is destined as a college for North American and Ecclesiastical students. The Bishops of the United States, who are about fifty in number, have recently sent \$30,000 to the Pope, for the necessary works; and before the end of this year the place will be arranged, and will be able to receive one hundred students. The French College has lately rebuilt the Church of St. Chiora, and by the side of it a large establishment contains sixty students. Spain has begun works for a national ecclesiastical seminary. The South American College opened last year with thirty-five students.

THE POPE'S ILLNESS.—A Paris correspondent thus writes to the *London Globe*:—"Private letters from Rome leave small doubt on a highly important contingency, the choice of a new Pope before next Christmas. The symptoms that proved fatal in the case of the late Gregory XVI., ulcerous swelling in the legs and

general debility, however disguised in official accounts, are filling with alarm the immediate circle of Pius IX., and political councils are held daily in his sick-room, as well as medical consultations. The hasty summons of Cardinal Chigi, from Munich, is a corollary of this impending change, Chigi being the only statesman capable of taking the Liberal lead in the inevitable removal of Antonelli from the helm. It is not so much the physical breaking up of the Pope's constitution as moral prostration and mental pangs which have bowed down the sovereign of Rome. Perugia was not of much account in this result, but the hopeless affair of the Romagna has acted like the loss of Calais on the heart of Mary Tudor."

THE WALDENSES.—The *New York Observer* publishes a letter to Rev. Dr. Baird from Dr. Revel, late Moderator of the Waldensian Synod, who visited this country a few years ago. Some of our Baptist brethren, knowing the antiquity of the Waldensian Church, had claimed as a strong historical argument in their favor that the Waldenses have followed the practice of baptizing by immersion. Dr. Revel settles the question as to their views, both as to the mode and the subjects of baptism. He says:—

"As to the questions which you have addressed to me, touching the *mode of administering baptism*, I hasten to answer them in the briefest and most precise manner possible. 1. The mode of baptizing in our churches is pedo-baptism, by the sprinkling pure water on the forehead by the minister, who pronounces solemnly the sacramental words, Matt. xxviii. 19, in the name of the Father, of the Son, and of the Holy Ghost. 2. This practice has never varied in our church, and we have never had, nor do we now have, any opposing or Baptist party. 3. Although the Waldenses of Piedmont have always been pedo-baptists, we find enemies who accuse them not only of reject-

ing the baptism of children, but baptism in general! This accusation has apparently some foundation, inasmuch as in the middle ages it was brought against those who in the South of France were called Waldenses, but who were a portion of the Cathari. It is thus that the work of Rainerius, 'Contra Waldenses,' sets forth and charges upon us the doctrines and practices of the Cathari. But you know that the Cathari, who for a long time existed in the South of France, derived their doctrines from the East, which they wrought up into a mixture of Gnostic, Manichean and Paulician principles, with some of the truths of the gospel, and that according as there were more or less of the evangelical element, they professed a dualism absolute or or relative. But all the Cathari were agreed in rejecting all that was traditional and external. They pretended to re-establish the primitive and apostolic simplicity, and this under a form corresponding to their own principles. They rejected pedo-baptism, and for the most part baptism in general. The first class even maintained that John the Baptist was an agent of Satan, and that his baptism was a means of enrolling disciples. They pretended that in the New Testament baptisms stand for repentance. The true baptism for them was made by the imposition of hands, and the prayer which they called consolamentum, and the latter was of a double nature. They had one for the *credentes* (those who were just introduced into the sect), and another for those who were called *perfecti* or *consolati*."

SPAIN.

In May of the present year a Spanish colporteur, Escalante, was thrown into prison in a town of Andalusia, and more recently he was transported to the prison of Cadiz. The committee of the Evangelical Alliance have applied to Lord John Russell for the intercession of England in behalf of the prisoner, who

is a native of Gibraltar, and have promised that if on investigation, these statements shall be found correct, England will demand the liberation of Senor Escalante.

ALGERIA. — M. Montsalvage has returned to his labors in the city of Oran, where 15,000 Spanish residents are found. The number of Spanish Protestants is about 200; there are about 100 in neighboring towns. A Scotch clergyman, Mr. Ogle, is prosecuting the work in Thelemeem, about twenty leagues from Oran. M. Trimar is laboring under the auspices of the Geneva Society at Mustagen. The Lutheran pastor, Fuster, has collected a church at Oran, of 42 Spaniards. There are two Protestant Orphan Houses at Delhi-Ibrahim: they have an income of 95,000 francs.

There are nine newspapers published in Algeria: *L'Akhbar*, *L'Algérie Nouvelle*, and *Le Tirailleur*, at Algiers; *L'Africain* and *L'Indépendant*, at Constantine; *L'Echo d'Oran* and *L'Editeur*, at Oran; *La Seybouse* at Bône, and *Le Zeramna* at Philippeville. Besides these, there are three reviews published at Algiers: *La Revue Africaine*, *Le Bulletin de la Société d'Agriculture*, and *Le Journal de Jurisprudence*.

TURKEY.

The number of Evangelical services held each Sunday in Constantinople is 32, attended by about 3,000 persons. A Protestant service has been opened for the Nestorians. Four chapels are attached to embassies, viz: English, Prussian, Dutch and Swedish; the latter, vacant for over 30 years, has just been filled. The Evangelical Franks in the Danubian principalities are reckoned at 6,000; in Constantinople, about 2,000; in the rest of Turkey, from 2,000 to 3,000.

The correspondent of *The New Evangelical Church Gazette* of Berlin, writing from Turkey, communicates the following:—

Events of great importance have recently taken place in the eastern part of Asia Minor, among the tribe

of the Koorumloo, living in the Pashalic of Trebizond, and called after Koorum, a place situated on the Black sea. This tribe counts about 3,000 families, 6,000 members of which have settled in the town of Trebizond as porters. Their national and linguistic peculiarities have not yet been sufficiently investigated; but European travellers had discovered long ago, that, though apparently Mohammedans since the destruction of the empire of Trebizond (in 1461), they did not circumcise their children, had priests secretly, and celebrated, by night, Christian services in ruined churches. Since the restoration of a Russian consulship at Trebizond, many of these poor people threw off obedience to the Turkish government, betaking themselves for a short time, with the support of the Russian consulship, to the territory of Russia, and after having provided themselves with Russian passports, returned to their homes.

Desiring to put a stop to this practice, as well as to execute one of the promises of the Hatti Houmayoun, the Turkish government proclaimed, in March of the current year, a firman for the Pashalics of Trebizond and Erzeroum, which gives permission to the Koorumloo to return to the faith of their ancestors, on the condition, however, that also as Christians they would have to do military service, which was formerly demanded of Mohammedans only. In consequence of this proclamation, about 7,000 Koorumloo have declared themselves, before the Turkish authorities, as Christians. Many, however, still exert themselves to make themselves free from military service, which gives rise to many conflicts between the Pasha of Trebizond and the Russian consul.

Dr. Prettyman, of the Methodist Bulgarian Mission, writes to the *Missionary Advocate*, that, "European tyranny is driving many to the more liberal Turkish empire. Bulgaria has her full complement of refugees. Those who are without funds to go to America come here, and we shall ex-

pect a strong reflex influence upon Europe." He adds:—"We have very recently been much encouraged in our work, by the reception of two thousand copies of the New Testament in the simple Bulgarian language, printed in London, in clear and beautiful type, with two styles of binding, plain sheep, and roan gilt. These are a treasure indeed, and are hailed by us as a most important auxiliary. The circumstances under which we have commenced their circulation also inspire strong hope."

The city of Erzeroum has been almost wholly destroyed by a succession of earthquakes. Many lives were lost, chiefly of Moslems. Not one of the Protestant community was injured, though several had narrow escapes of life.

The outpouring of the Holy Spirit on the Seminary of the Armenian Mission, in Constantinople, is bringing forth much valuable fruit, through the labors of the pious young men in the surrounding region. Recent letters speak particularly also of the growing strength of the religious movement among the Mohammedans. The Turkish preacher, Selim Effendi, or Mr. Williams, is borne down under the burden of visits at his residence for religious conversation and instruction. These have amounted to twenty-one in a day. Preaching services are held in it, with doors and windows open. His labors are the theme of conversation in the palaces of Pashas on the Bosphorus, and in all places of concourse. Among his hearers are frequently persons from these palaces, some of whom sustain intimate relations with high officers of the government; and there is accumulating evidence that his teaching and the circulation of the Scriptures are producing a strong spiritual impression. The tidings from different parts of Asia Minor continue to be cheering.

ANTIOCH.—A Protestant church was organized April 28, in this city, which now contains about 10,000 inhabitants, instead of the 700,000 of its palmiest days, when it was the

third city of the Roman empire. The Rev. I. G. Bliss, present on this occasion, writes in encouraging terms of the prospects of the Southern Armenian Mission, which held its late annual meeting in that city. At Kessah, an out-station, he preached to an audience of 350. At Marash there are four sabbath schools, numbering 600 pupils; the average attendance on Sundays is 534. The number of church members increased in 1858, from 49 to 98. "At Aintab Protestantism is strongly intrenched." "The number of Protestants in that city is now 1400. A chapel has been erected which will accommodate 2,000 persons. The attendance upon the sabbath services averages a thousand, besides children. The sabbath school numbers upwards of 900: connected with it is an infant class of 250, who are learning to lip Scripture lessons, and sing the praises of the Lord. There is a class of eighty old men who are unable to read, and another of about the same number of women. 'Both young men and maidens, old men and children,' are thus becoming established in the truth, and praise the name of the Lord for the precious privileges accorded to them by Jesus Christ through the Gospel."

A striking testimony to the value of the labors of the American missionaries in the East, has been given by the "Levant Herald," an English secular paper published in Constantinople. Referring to the destruction by fire of a missionary's house at one of the interior stations, it says:—

"The occurrence of this weighty disaster will, we doubt not, excite the warm sympathy and regret of a large number of our readers,—so universally respected and esteemed are the excellent body of men to which the sufferers belong. Indeed, we risk nobody's contradiction in affirming that the American missionaries have done more to advance civilization and pure religion throughout Turkey than all the other agencies, diplomatic or missionary, which European policy or propagandism has ever set to work upon the country; and any misfor-

tune, therefore, which befalls them must be heard of with deep regret, by all who admire sterling and unobtrusive zeal and devotedness in so good a cause."

SYRIA.

The Rev. William M. Thomson, D. D., author of "The Land and the Book," and whose recent visit to this country has tended much to excite an increase of interest in the missionary operations with which he is connected in the East, having safely reached Beirut, writes from there to a friend in New York, under date of August 26, as follows:—

"There has been a bloody riot at a village on Lebanon, three miles' ride east of Beirut, between the Druzes and Maronites. About twenty Druzes were killed, and of the Maronites nearly as many. The matter has set all Lebanon in a blaze, and there has been great danger of a general war in the mountains. At present there is good reason to hope that peace will be restored without further bloodshed. The government has marched troops into the disturbed district, and the Emeers, Sheikhs, and influential people, are all opposed to a war. Our greatest danger arises from the supposed ulterior aims of the Turkish government. Should the attempt be made to disarm the mountaineers, there will be a great and prolonged disturbance; and unless the government gathers a much larger force than is now in the mountains, the attempt would probably fail. We cannot disguise from ourselves or our friends that matters are now in a very uncertain, and even critical state. In any event, however, there is no reason to apprehend danger to the missionaries personally, however much their appropriate operations may, for the time, be interrupted. All these commotions have hitherto been overruled to the good of Christ's cause in Syria; and I cannot doubt but that the present one will work out the same result. Let Christians continue to pray and labor on with fresh zeal and hope,

and let the missionary continue at his post without fear. He that observeth the wind shall not sow, and he that regardeth the clouds shall not reap. Let us do neither; but, observing the providences of God, and heedfully regarding his commands, press on in our work, until, the day over, our great taskmaster shall call us home to the rest of heaven."

In Dier Mimas, a village on the Litány, a small number of persons professed Protestantism about two years ago. They have since endured an uninterrupted storm of persecution; but have continued steadfast and increased. More than sixty men are now in their ranks, and a considerable number of women. Mr. Eddy, who has recently visited them, was astonished and delighted by what he saw of this movement.

EGYPT.

A letter from Alexandria, of the 17th May, says:—"The census of the population of Egypt, taken by order of the Viceroy, on the French method, has just been completed, and gives the following result: The population, which in 1798 was 2,500,000, amounted in 1817 to 3,700,000, in 1847 to 4,250,000, and is now 5,125,000. The inhabitants of Alexandria, which in 1798 only amounted in number to 30,000, had increased in 1817 to 230,000, and are now near 400,000.

WEST AFRICA.

President Benson, of Liberia, in his last annual message, bears strong testimony to the improvement going on among the native population of that colony. His words are:—

"My fears and anxieties for the last five or six years have been that the moral, intellectual, and industrial training of a majority of the immigrants who may arrive here from the United States, as well as that of our posterity, bred and born in this country, will not keep pace with the advancement of the aborigines in those elements of individual and

national greatness. In order to show that these fears and anxieties are not unfounded, I have only to state what is pretty generally known in Liberia, that there are thousands of natives living within the jurisdiction of this Republic who are intellectually in advance of at least one-half of the immigrants that arrive here annually from the United States."

EASTERN AFRICA.

The indefatigable scientific travellers, Captains Burton and Speke, have overcome immense difficulties, and penetrated the continent to the depth of 600 miles, between the equator and four degrees south, over land never before trod by the feet of Europeans. They have demonstrated the existence of the large fresh-water lake Ujiji, and discovered another much larger, called Nyanza, of which no intimation had ever before been received. This latter they found to lie 3,700 feet above the level of the sea, and hence above three times higher than the lake of Geneva. Its breadth was estimated from forty to ninety miles, and its length conjectured at three hundred, which would give it an area equal to that of two-thirds of Ireland. This mighty inland sea is conjectured by Captain Speke to be the true and long-sought-for source of the Nile; a question which has puzzled civilized men for two thousand years, and is still unsettled. "In our judgment," says the London Examiner, "the question is more of words than of substance. Every great river has many sources, and it depends on the nomenclature to which of the several contributing streams we may give the name which practice has assigned. We have, however, no doubt but that the water of the Lake Nyanza does contribute largely towards feeding the classic stream, the inundation of which is the source of the fertility of that Egyptian valley, which, for thousands of years, has exercised so large an influence on the civilization of man."

SOUTH AFRICA.

The intrepid missionary explorer, Dr. Livingstone, is prosecuting successfully his investigations of hitherto unknown regions. Under date of June 1, he writes from the River Shire to Sir George Grey, announcing another important discovery. He says:—

"We have lately discovered a very fine lake by going up this river in the steam launch about 100 miles, and then marching some fifty more on foot. It is called Shirwa, and Lake N'gami is a mere pond in comparison. It is, moreover, particularly interesting from the fact reported by the natives on its shores that it is separated by a strip of land of only five or six miles in width from Nyanja, or Lake N'yinyesi—the stars—which Burton has gone to explore. Lake Shirwa has no outlet, and the waters are bitter but drinkable. It abounds in fishes, leeches, alligators, and hippopotami. We discovered also, by examining partly a branch of the Shire, called Ruu, that one portion of Shirwa is not more than thirty miles distant from a point that may easily be reached by this launch, which, by newspaper measurement, draws thirteen inches, and actually thirty-one. The Lake Shirwa is very grand. It is surrounded on all sides by lofty green mountains. Dzomba, or as people nearest it say, Zomba, is over 6,000 feet high, of same shape as Table Mountain, but inhabited on the top. Others are equally high but inaccessible. It is a high-land region,—the lake itself being about 2,000 feet above the sea. It is 20 or 30 miles wide and 50 or 60 long. On going some way up a hill, we saw in the far distance two mountain tops, rising little islands on a watery horizon. An inhabited mountain island stands near where we first came to it. From the size of the waves it is supposed to be deep. Mr. Maclear will show you the map. Dr. Kirk and I, with 50 Makololo, formed the land party. The country is well peopled, and very much like Louda

in the middle of the country; many streams rising out of bogs — the vegetation nearly identical also. Never saw so much cotton grown as among the Manganga of the Shire and Shirwa Vallies — all spin and weave it. These are the latitudes which I have always pointed out as the cotton and sugar lands; they are pre-eminently so: but such is the disinterestedness of some people that labor is exported to Bourbon instead of being employed here. The only trade they have is that of slaves, and the only symptoms of impudence we met were from a party of Bajana slave-traders; but they changed their deportment instantly on hearing that we were English and not Portuguese."

CHRISTIANITY IN MADAGASCAR.

The hold which the gospel has maintained in this island under long-continued persecution of the severest kind, is one of the most interesting features of the history of the gospel in this age. Rev. Mr. Ellis, one of the secretaries of the London Missionary Society, speaks of it from personal observation in these words:—

"More than twenty years have elapsed since the last missionary left the shores of Madagascar; but though the missionaries were sent away, the Spirit of God was there, the Bible was there. And the Lord Jesus Christ was there, and they read the Bible, and the Spirit applied what they read with power to their hearts; and, notwithstanding the efforts of the enemies of the cross, and the enemies of the Saviour, and those whose purpose was not only, as they expressed it, to cut down the tall trees, but to grub up, in their own expressive language, all the small fibres, that there might not be a relic of Christianity that should spread in the country, Christianity has continued to extend, and to extend in a greater degree than in any missionary field in which the laborers have been permitted to continue their toil. It may be sufficient to say that the number of Christians may be estimated by thousands; and, that

not only are their numbers so great, but their quality, their standard of Christian excellence, will suffer nothing by the most minute and rigid comparison with the standard among the most pure of Christian churches in this my native land. I make this statement advisedly, and without the least fear of contradiction. I make it as the result of observation and of repeated inquiry. They honor the Lord God; they obey the commands of Jesus Christ; they walk in the ordinances and commandments of the Lord blameless; and the influence of their spirit, their character, and their conduct amongst the heathen around is far more powerful than the precepts of the gospel which they believe. It is producing an impression upon the people far greater than we can imagine."

INDIA.

The "Madras Weekly Times" says:

"A series of prayer meetings are being held by the various Christian denominations of Madras, who have united for the purpose of prayer for a revival of religion in this Presidency. The meetings are held every Friday, and are exceedingly well attended, and the prevailing opinion seems to be that a stronger feeling on the subject of religion is about to take place in the community."

Dr. Winslow reports the admission to his church in Madras of six persons on profession of their faith. There were more than fifty natives at the communion table. Additions are reported to several of the churches in the Madura and Malabar Missions of the American Board. Mr. McLeod Wylie, of Calcutta, writes, in the *News of the Churches*: "The encouragements to missionary work are increasing so rapidly that the zeal of the church at large ought to be greatly quickened. Since the German brethren returned to Chota Nagpore, three months ago, they have baptized two hundred and thirteen persons, and they have many other inquirers. A

friend in Oude writes me of a Christian village having been found in the district of Salone, the fruit of the labors of a zealous Christian officer, who was stationed at Lucknow some years before the annexation; and he represents the people as zealous, industrious, and independent. At Meerut, and at Lucknow itself, there are singular instances of inquiry respecting Christianity; and I feel convinced from all I have recently heard, that many in the public service, both civil and military, now view our duty to preach the gospel as a primary obligation, and are disposed to aid missions cordially. It is very probable that we shall find the actual work obstructed in some places for a time, but it will be by commotions that will only end in the complete overthrow of ancient native influences."

BURMAH.

Mention was made in our last number of an interview between two American missionaries, Dr. Dawson and Mr. Kincaid, and the King of Burmah. Another has been had with the king by Mr. Kincaid and Mr. Douglass. The king received them with still greater kindness. Mr. Douglass says:—

"After making some inquiry as to the places we had visited, and what we thought of the plan and appearance of his new city, he inquired if I would promise to return and make my home in Mandalay (the capital). I told him I could not promise to do so; that I had a house in Bassein, and there were many Burmans there for me to teach; but I would write to America with reference to the wish of his majesty to have an American teacher come, and I thought one would come from America and live in his royal city; or, if one would come and take my place in Bassein, I was willing to return. He said the Americans were his friends; and, though he did not wish an official from the government to come and remain, yet he wished one

or two American teachers to come. And if I would promise to return, he would give me a lot of ground, order a house to be built for me, and give me whatever I might need; and that there were many more Burmans in the royal city to teach, than there were in Bassein. He then motioned to two men in a side room, who had previously been placed there, to come, each bringing a bundle of silver, which the king presented to Brother Kincaid and myself. We find the amount to be more than sufficient to pay all our expenses while on our journey up here. A similar present he has made to brethren Kincaid and Dawson each time they have come up.

"The king expresses no love for or belief in the Bible; but thus expresses his wish to have American teachers come here and live, fully understanding their character and work. He is no doubt influenced by the desire to cultivate a friendly acquaintance with America and England; understanding full well that the perpetuity of his throne depends on continued peace: yet, if a missionary could come and live in Mandalay, I do not think that *while this king reigns* there would be any annoyance or restraint in preaching and propagating the gospel."

The missionaries administered baptism to several persons in Ava, the old capital.

THE KARENS.—The first convert among the Karens of Burmah was baptized thirty years ago; the number of church members is now between fifteen and sixteen thousand, while the native Christians under regular instruction number more than 100,000. The greatest success has attended the mission in Toungoo, began some seven years since by San Quala (Quala means Hope), a native convert. In the first year of the mission, he baptized 700 converts; this number had increased to 2000 at the end of two years. The church in Bassein, in 1857, contained 6000 members, and a Christian population of 20,000 out of their poverty they

contributed three thousand dollars to the cause of the gospel. In Regu the progress of the gospel was hindered by persecutions till 1852; the churches were then reorganized by Mr. Vinton. At his decease, in 1857, there were no less than 42 churches under his supervision. When the gospel was first preached to this people, by Dr. Wade, at Dongyan, the Karens asked him, "Have you brought us the Book of God?" An old tradition was current among them, of which none knew the origin, that the One Supreme Lord, who had taken away his sacred Book, would restore it to them by white teachers from the West.

THIBET.

A Moravian mission has been established in this remote and hitherto inaccessible country. Mr. Pagell writes from Kyelang, under date of March 24, that on February 9th he had made a commencement of preaching in the language of the country. The services, on account of the snow, were held on the roofs of the houses, which are flat and built close together. The natives assembled in great numbers, and listened very attentively. He has since visited six neighboring villages, in which he preached.

COCHIN CHINA.

According to the last accounts at Paris, the treaty between France and Cochin China was expected to be signed on the 1st of August. The French Admiral had obtained four important concessions, viz.: The exercise of the Christian religion; a treaty of commerce, the first ever entered into by Cochin China; the cession to France of the fine town of Segan and its territory; and, fourth, recognizing the rights of the French to the Bay of Suron.

CHINA.

Rev. Dr. Bridgman, of the mission of the American Board in Shanghai, expresses the opinion that more con-

versions to Christianity have occurred among the Chinese during the last year, than in the whole previous half century.

Whatever political results may follow the recent unfortunate collision between the Chinese and the English and French forces at the mouth of the Peiho, it is not to be doubted that the issue will be favorable to the hope and missionary enterprise of the church.

JAPAN.

Affairs with the British have assumed a very unsatisfactory position. On the 11th of July the British treaty was duly ratified. Since then the Japanese Government has attempted to evade it, by seeking to confine foreigners to a small island about ten miles from Yeddo. They further sought to establish a new coin, as the only one to be used in commercial dealings with foreigners, although, according to the treaty, foreign coins were to be received at their intrinsic value. The present arrangement of the Japanese produced a depression of sixty-six per cent. The British Consul General has issued a protest, and stopped trade for the present.

The Methodist Episcopal Church, South, is about to send a mission to Japan. Rev. Mr. Liggins, of the American Episcopal mission in China, went to Dzung Zog, with a native deacon as an assistant, before his designation by the Board to the Japanese mission was known by him. In the course of his labors Mr. L. was thrown into the midst of an excited rabble, and severely beaten. His health had previously been quite poor, and this rough treatment was so serious in its effects, as to lead to his return to Shanghai. Acting under medical advice, it was judged best for him to try what reinvigorating effect there might be in a visit to Nagasaki, in Japan, for which place he sailed on the twenty-third of April. Under date of May 12th, Mr. Syle writes:

"I have just received a few lines from Mr. Liggins, mentioning his arrival at Nagasaki, and his being engaged in the teaching of a class of Japanese interpreters."

Dr. Macgowan, a Baptist missionary in China, whose visit to Japan was noticed in our last number, reports that there are few, if any, books published by missionaries in China on secular affairs, which have not been reprinted by the Japanese. He was surprised to find they had republished a work he had written on the law of storms. They had also published a book written by Dr. Bridgman, the senior missionary in China, giving a geographical and statistical account of America. It is to that book that they are indebted for their surprising knowledge of this country; and it may also have prepared the way for the favorable reception of the United States expedition under Commodore Perry.

AUSTRALIA.

The projected union between the different Presbyterian Churches of Victoria was consummated at Melbourne, April 7th. The three synods, viz., that of the Established Church, the Free Church, and the United Presbyterian were formed into the General Assembly of the Presbyterian Church of Victoria on the basis of the Westminster Confession, Catechism, &c. It numbers about 60 ministers.

METHODISM IN AUSTRALASIA. — The *London Watchman* says of Methodism in this new and great field, that the first branch extends over Australia proper and Van Diemen's Land, the Methodist districts which adapt themselves to the colonial divisions of New South Wales, Victoria, South Australia, Western Australia, and Tasmania. These are the home districts of Methodism in that region, the work in them being missionary only as regards a few surviving relics of the feeble aborigines, or the swarms of immigrant Chinese. The number

of church members here is 10,489, showing an increase on the year of 1,100. The second branch of Australian Methodism divides itself over New Zealand into the two districts of Auckland and Wellington, and the work is of a mixed character, embracing the British settlers and the Maori. The membership in these districts is 2,658, the increase being 107. The third branch is purely missionary, and extends over the Friendly and the Fiji Islands, which together reckon nearly 15,000 souls in church fellowship. The collective totals of the Australasian Connection are 28,138, being an increase of 2,600 over last year, with 5,000 persons "on trial" toward the membership of the present year.

ANEITEUM. — This is one of the New Hebrides, and the missionary field of the Presbyterians of Nova Scotia. It has a population of about 4,000. Seven-eighths of these have professedly embraced Christianity. The ordinary congregations on the sabbath, at the two principal stations, are from five to six hundred each.

THE HAWAIIAN MISSIONARY SOCIETY. — The eighth annual report of this society has just come to hand. Total receipts of last year, \$3,309.92; expenditure, \$2,947.71. In addition to the receipts, boxes of clothing and other useful articles were furnished by the churches of Molokai, Kailua, Kealahakua, and The Ladies' Benevolent Society of the Fort Street Church, Honolulu; and liberal supplies were furnished to the missionary packet, "Morning Star," by the people of Koloa, Kauai.

The chief expenditure of the society is on its mission to the Marquesas Islands. This consists of eight missionaries at seven stations on the two principal islands of the group, viz.: —

Rev. J. W. Kaiwi and wife, at Omoa, Fatuhiva.

Rev. Kuaihelani and wife, at Ha-uavave, Fatuhiva.

Rev. J. Kekela and wife, at Puamau, Hivaoa.

Mr. L. Kaiwi and wife, at Puamau.

Rev. J. Bicknell, at Hauahi.

Rev. S. Kauwealoha and wife, at Hauatetua.

Rev. A. Kaukau and wife, at Hanaiapa.

Mr. P. Kapohaku and wife, at Heteani.

These missionaries have been oftentimes in peril from the savage ferocity of the heathen; but they hold out with courage, and appear to be doing a good work. They have gathered congregations which range

from twenty to forty or fifty, excepting that at Heteani, which averages 200.

GREENLAND.

At New Herrnhut, in Greenland, the missionaries still live in the missionary house, and still make use of the missionary church, which were built by Christian David, when the mission to that country was begun, in the year 1733. The whole of Greenland, with the exception of a small tribe of 150 persons far to the North, may be regarded as a Christian country. No conversions are now reported from the heathen because there are no heathen remaining.

Theological and Literary Intelligence.

DR. TISCHENDORF, so widely and justly celebrated for his researches among the ancient MSS. of the Scriptures, has made a most important discovery in Egypt, in a scientific mission on which he was sent by the Russian Government. The account of it is contained in a letter from Cairo, dated March 15, published in the *Leipsic Gazette* of April 17, 1859. It is a MS. which he supposes to be at least as ancient as that of the Vatican, found in the convent of Moses' Mount (Gebel Mousa). It consists of 346 fine parchment leaves of a very large size. The writing in each leaf is in four columns, and is preserved for the most part with great distinctness. That it was certainly written in the fourth century is thought, by Tischendorf, to "be confirmed by all the arguments which have any weight in palæographic science." The Vatican codex is supposed to belong to the same century. The only other codex to which Tischendorf had previously assigned a place prior to the Vatican was the *Leipsic Codex Frederico-Augustanus*; and this he now believes to be a part of the very MS. thus rediscovered. This last contains large portions of the Old Testament, viz., most of the Greater and Less Prophets, Psalms, Job; as well as Jesus-Sirach, Wisdom, and several other apocryphal books. *These are followed by the entire New*

Testament. This is, therefore, the most complete ancient MS. known; for the London Codex Alexandrinus wants almost all of Matthew, a large part of Second Corinthians, and two chapters of John's Gospel; and in the Vatican MS. are lacking four of Paul's Epistles, the Apocalypse, and a third part of the Epistle to the Hebrews. "But of the present MS. not a leaflet is wanting." Besides this MS., and attached to it, are two other most valuable relics of ancient literature, viz., the *whole* of the Epistle of Barnabas, and the first part of the Shepherd of Hermas. These are also important. Of Barnabas all the extant MSS. previously known are modern, and in them all the first five chapters are wanting, — supplied by a rude Latin version. The discovered MS. has them all in Greek. Of the Shepherd of Hermas, the Greek text was supposed until recently to have been entirely lost. The notorious Simonides brought a copy to Leipsic, the genuineness of which has been much debated. Tischendorf defended it, and is confirmed in his views by this new discovery. Of all these MSS. he was making a copy, — "132,000 columnar lines." The publication will be eagerly looked for by Christian scholars. It will enhance the already unequalled reputation of Professor Tischendorf, as the most indefatigable, learned, and successful living explorer in the field of Christian palaeography.

The Original Minutes of the Westminster Assembly. — Dr. Thomas McCrie has sent to the *Edinburgh Witness* an interesting letter upon the discovery of these Minutes, which were supposed to have been burnt. They were found in Dr. Williams's Library, Red Cross Street, London, — a library bequeathed by Dr. Daniel Williams, for the use of the Presbyterian ministers of London. The Minutes are in three folio volumes; the first two being the *scroll* minutes, written during the sessions of the Assembly by Adoniram Byfield, the scribe, in an almost illegible style, but rewritten to a large extent in the third volume. The first volume is incomplete, beginning with Session 45, Aug. 4, 1643: the Assembly met on July 1. The third volume carries the minutes down to March 26, 1652, the date of the dissolution of the Assembly and of the Long Parliament. These minutes are valuable as containing not merely a bare record of the proceedings, but also a brief summary of the opinions of the members. They show the great care bestowed upon the Confession and Catechisms: there was, for example, a separate committee upon each commandment of the decalogue. Dr. McCrie thinks that this document also settles the authorship of the Shorter Catechism; that its original draft was prepared by Dr. Anthony Tuckney. It was first committed, Aug. 5, 1647, to a committee consisting of the Prolocutor (Dr. Twisse), Mr. Palmer, Dr. Temple, Mr. Lightfoot, Mr. Green, and Mr. Delmy. "Mr. Palmer is to take care of it." But Mr. Palmer died that year; and on Oct. 19, 1647, we read, "Ordered, Mr. Tuckney, and Mr. Ward to prepare the Short Catechism." These documents will serve, without doubt, to shed light upon the Confession and Catechisms by their record of the amendments proposed and carried during the debate.

Dr. McCrie notices one of these, as showing the influence of the Scottish Commissioners. In chap. xxii., sec. 5, it is said that synods "are not to intermeddle with civil affairs;" our Scottish friends, by what Baillie would have called a "canny conveyance," procured the addition of the words, "unless by way of humble petition in cases extraordinary."

The annual meeting of the *Royal Society of Northern Antiquaries* was held in Copenhagen in July. The Report was read by Prof. C. C. Rafn. During the year the fourth part of Dr. Sveinbjörn Egilsson's "*Lexicon Poeticum Antiquæ Linguae Septentrionalis*" has been published; the last part is in the press. It contains all the words found in the Runic inscriptions in verse. The next volume of the *Annals* will contain an essay by Dr. Lund on the Old Danish or Icelandic Syntax. Dr. Augustus C. Hamlin, of Bangor, Maine, sent a copy of an inscription which he found on the Island of Monhegan, and which he supposes to date from the early visits of the Northmen to these shores.

The *Athenæum* contains an account of a new Portuguese Bibliographical Dictionary, by Innocencio Francisco da Silva. Vol. i. Lisbon. In 400 closely printed pages, it has the bibliography of A and B. The name "Antonio" alone occupies 224 pages. Of previous bibliographies the *Athenæum* mentions: Figanieri *Bibliographia Historica Portugueza*; Da Costa e Silva *Biographico-Critical Essay on Portuguese Poets*, in ten volumes, and not completed; Malchado's *Bibliotheca Lusitana Historica*, 4 fol. 1741-59.

A new edition of J. Lightfoot's, *Horæ Hebraicæ et Talmudicæ*; Hebrew and Talmudical Exercitations upon the Gospels, Acts, &c. By R. Gandell, 4 vols., 8vo. London.

Father Vercellone has recently discovered some fragments of the old Italic (Latin) version of the Scriptures. He found them in the Vatican library, interleaved in Jerome's version. This Italic version is of very ancient date: Jerome's was made on the basis of it.

ENGLAND.

The Journal of Sacred Literature and Biblical Record, edited by the Rev. Dr. Burgess, has the following table of contents in its July number: Connection between our Lord's Doctrines, Miracles, and Prophecies; Revised English Version of the Book of Job; the Early Church History of Scotland; the Franks and their Metropolitan, No. 2; Biblical Revision; Assyrian History; Analysis of the Emblems of St. John, Rev. x., xi.; and the usual Correspondence, Intelligence, and Notices of Books. The first of the above articles is upon a fine theme, showing in several particulars that the teaching, the miracles, and the prophecies of our Lord were often upon precisely the same topic, and enforced a harmonious lesson. The second article is a review of Dr. T. J. Conant's Revised English Version of the

Book of Job, which is highly lauded. "It is, in our judgment," says the reviewer, "unquestionably the best translation of that valuable and interesting book which has ever appeared in the English language." This high praise is fortified by a critical comparison of portions of this version with that in common use; for example, chapter vi., in which there are twelve variations, — all of them seriously affecting the sense, and, with one or two exceptions, all of them improved in the new version. Thus, in verse 7, instead of "the things that my soul refuseth to touch, are as my sorrowful meat," Dr. Conant reads, "My soul refuseth to touch! They are as food which I loathe." In verse 13, instead of "Is not my help in me? And is wisdom driven quite from me?" we have, "Is not my help within me gone? and recovery driven away from me?" And in verse 28, for the authorized version, "Now, therefore, be content; look upon me, for it is evident unto you if I lie," the new rendering reads, "And now consent to look upon me, for I will not speak falsely to your face." In the article on Biblical Revision it is said: "It is possible that some of our readers may hardly be aware of the extent to which our commonly received text varies from that of the authorized version. In point of fact the authorized version has never been really the accepted text of the English Bible. D'Israeli states that it did not come into common use until about the beginning of the reign of Charles the Second; and then, such were the changes made in it in 1683 (there had been previous changes in 1636), 1701, and particularly by Dr. Blayney in 1769, that as Bishop Turton tells us, 'the text of 1611 is quite unworthy to be considered as the standard of the Bible now printed.' As an instance of such variations, "involving a gross error in the change," is cited the passage Judges ix. 53, which "before Blayney" read "and all to brake his scull," but was "by him" transformed into, "and all to break his skull." This last, the writer says, is usually interpreted, as in Bagster's Treasury Bible, "with a full intention to break:" but the true sense is simply an intensifying of *brake*; *all to*, in the old usage, being a "particle of enforcement." But the most curious fact of this instance is, that the data of the article are all wrong. Blayney does *not* read "all to break," but all "to brake." Nor do the modern English Bibles read as is here alleged. The case is one made from some exceptional edition which the writer consulted. Instead of showing the necessity of Bible revision, it proves that the writer should first of all revise his own statements. Another instance alleged in the same article is a change in the sense of the word *uproar*, written originally *uprore* or *upror*; the High German form is *aufrahr*. It meant *insurrection*, or such a din as attends a tumultuous uprising. It is now generally, and wrongly, associated with the word *roar*, and its original sense of insurrection has faded away. The article on Assyrian History gives a rectification of that history on the basis of the decipherings of inscriptions by Rawlinson and others.

The Delegates of the Oxford Press have published in a new and beautiful type the text of the Syriac version of the Commentaries on the Gospel

of Luke by Cyril, Bishop of Alexandria, from the MSS. in the British Museum. This work, says the *Journal*, "was very imperfectly known by the Greek fragments, collected and arranged with more industry than judgment, by the late Cardinal Mai. It was found that the Syriac contained much more than had been found in Greek, and that much of what was there extant did not belong to the work at all." R. Payne Smith, sub-librarian of the Bodleian Library, has translated this version in two vols. 8vo. The *Journal* adds: "This book deserves to take its place by the side of the universally famed Homilies of Chrysostom himself. They may not in all things be equal to them, but they are not inferior to them in many good qualities."

We welcome the translation of Dr. J. H. Kurtz's *History of the Old Covenant* (vol. i. by Rev. A. Edersheim; vol. ii. by James Martin), published by T. and T. Clark, Edinburgh, in their Foreign Theological Library. The first volume contains, in the way of preface, a condensed abstract of the same author's Bible and Astronomy. This History of the Old Covenant is one of the most valuable, thorough, and learned works upon the subject in the German literature. It cannot fail to do good service, if well studied, in that battle against the Old Testament now going on in England and this country. It enters into the whole field of criticism, replying in detail to objections; and it also sums up and arranges the History in a philosophical method. The author's Sacred History, already well known as a textbook, is a popular epitome of the same general subject. This larger and more profound work deserves a wide circulation.

Mr. T. J. Buckton, in a communication to the *Notes and Queries*, August 27, on 1 John v. 7 says that the only Greek MSS. which contain this verse are the following: 1. That preserved in the library of Trinity College, Dublin, termed Montfortianus or Dublinensis, probably the same as that which Erasmus entitled Britannicus. It contains the whole of the New Testament, but is written in a modern hand, and is probably of the sixteenth century. 2. The MS. of the New Testament, No. 195, entitled Ravii or Berolinensis, probably as late as the seventeenth century, and copied from the Complutensian Bible. 3. A MS. of the First Epistle of John No. 131, entitled Guelpherbytanus D, also of the seventeenth century, according to Michaelis. 4. The Codex Ottobonianus, No. 298, in the Vatican library, first collected by Dr. Scholz for his new edition of the Greek Testament. This MS. is of the fifteenth century, and has been altered, according to Scholz, in many places, to make it harmonize with the Latin Vulgate.

The *British and Foreign Evangelical Review*, No. XXIX., July, 1859, edited by Principal Cunningham, among its selections reprints the whole of the introductory article to our Review. Its original articles are on Presbyterianism in the United States,—a candid account of the different branches of the Presbyterian family in this country; on the Confessional in the Church of England; and on the Book of Job,—a review of the recent literature on that book.

The London Review, No. XXIV., July, has the following contents: I. Geoffrey Chaucer; II. The Wye; III. Guizot's Memoirs; IV. The Teutonic Tribes in England; V. Language and Grammar; VI. Poems of Freiligrath; VII. Kurtz on the Old Covenant; VIII. Popular Education; IX. Jabez Bunting; X. Rome and the Papal States.

The *Christian Remembrancer* for July contains articles on the following subjects: Works of the Camden Society; Fronde's History of England; Decade of Italian Women; The Paradise of Mediæval Writers,—an interesting series of extracts from the Mediæval Sacred Poetry, illustrating the prevalent views about Paradise; The Anglo-Saxon Chronicle; Liberty and Toleration; Church Almanacs; Ancient and Modern Researches about the Nile.

The Rev. Alexander Roberts, Minister of the Presbyterian Church, St. John's, has written an "Inquiry into the original language of St. Matthew's Gospel, with relative discussions on the language of Palestine in the times of Christ, and on the origin of the Gospels." It was published by Bagster, in a volume of 159 pages, 8vo. The author boldly defends the position that Matthew was written in Greek, in opposition to the recent arguments of Davidson and Tregelles, and the great body of New Testament critics. His arguments are derived chiefly from the internal evidences. He also maintains the position that our Lord spoke his discourses in Greek, and that the disciples reported them in the same tongue.

The Arabic Grammar of Professor Caspari has been translated, with numerous additions, by William Wright, Professor in the University of Dublin. The first volume is published by Williams & Norgate. The Rev. George Longfield, Fellow of Trinity College, Dublin, has prepared an introduction to the Chaldee Language, based on Winer's work. The able work of Dr. Riggs, however, supplies the wants of American scholars.

P. F. Von Siebold: *Geographical and Ethnographical Elucidations to the Discoveries of the Maarten Gerritz Vries, A. D. 1643, in the East and North of Japan*. Translated from the Dutch by F. M. Clowan. Amsterdam and London.

A new edition of the Greek Septuagint, edited by Rev. F. Field, has been published in imperial 8vo., at a guinea.

Mr. John Bardoe Elliott, a well-known oriental scholar, formerly of the East India Civil Service, has presented to the Bodleian Library a very valuable collection of Persian manuscripts, upwards of a thousand in number, consisting partly of the bulk of the library of the late Sir Gore Ouseley, and partly of private purchases made during the last half century in India. All the manuscripts are in an excellent state of preservation, and are perfect specimens of calligraphy, as well as fair samples of Persian literature.

The eighteenth volume of the eighth edition of the *Encyclopædia Britannica* contains among other articles: Pope, by Thomas De Quincey; Presbyterianism, by Rev. W. H. Gould, D. D.; Prescott, by William Stirling, M. P.; Prussia, by Dr. G. Von Bunsen; Quakers, by William Howitt.

Prince Louis Lucien Bonaparte has issued a catalogue of the works printed by him in the various dialects of Europe. Among these are the Canticles, in the Basque language; St. Matthew, in the *patois* of Venice, Milan, and Naples; Solomon's Song, in the dialects of the Scotch Lowlands, Cumberland, Newcastle, and Westmoreland.

The newspapers announce the death of Rev. Charles Hardwick, from an accident while ascending one of the Pyrenees. This is a great loss to England and to theology. Mr. Hardwick, as the Christian Advocate in the University of Cambridge, was publishing annually a volume of his able work on Christ and Other Masters, — a thorough review of the different systems of religious belief. The volumes already published are upon the Old Testament, India, and China. His Manuals of Church History are also highly esteemed.

The *Eclectic* (London) says of Dr. Robert Vaughn's recent work, "Revolutions in English History" (vol. i.: J. W. Parker & Son), that "it is without any manner of doubt one of the most solid, one of the most attractive, one of the most instructive, books which have issued from the press in our day." "The author displays in every page the learning of the divine and the scholar, with the best qualities of the statesman, the politician, and the man of the world."

The death of John Pringle Nicholl, LL. D., Professor of Astronomy in the University of Glasgow, is announced. He was born Jan. 13, 1804; in 1836 he became a Professor in Glasgow. Among his works were the Architecture of the Heavens; the Solar System; the Planetary System; Cyclopædia of the Physical Sciences. At the time of his decease he was engaged upon a new Cyclopædia of Universal Biography.

Dr. Thomas Nuttall died Sept. 10, at Lancashire, England. He lived for a long time in the United States, and published "Genera of North American Plants," and the "Birds of the United States."

John Russell Smith, of London, has added to his reprints of rare works the famous *Biblia Pauperum*, — a mediæval work consisting of forty engravings, with the text, and representing the mystical and devotional tendencies of that age. The reprint is from a copy in block letters, about A. D. 1400. This copy, said to be the only one in England, was loaned by the British Museum for this object, and has been reproduced with great fidelity. Only 150 copies have been issued at the price of two guineas each.

Among the most recent works published in London are: A History of Ancient Sanscrit Literature, so far as it illustrates the primitive religion of the Bramins, by Max Müller; Unity of the Physical Sciences, by John Dickson; The Atonement in its relation to Pardon, by Mellor; Storow's Indian Missions; the second volume of Masson's translation of Winer's Grammar of the New Testament; The Hand-Book of the British Association for the Advancement of Science; also, A Free Translation and Revision of Winer's Grammar, by F. J. A. Hort.

Antonius Ameuney, a native of Syria, educated at King's College, Lon-

don, has issued an appeal in behalf of 80,000,000 of the Human Family, proposing the establishment in London of an Arabic newspaper, to be circulated gratuitously wherever the Arabic is spoken.

Theological Works.—BADEN POWELL: The Order of Nature considered in reference to the Claims of Revelation, — a third series of Essays, 8vo. An Introduction to the Evidences of Christianity, by J. O. HALLIWELL, Esq., F. R. S.; second edition, 3s. 6d. The Administration of the Mediatorial Dispensation; by JAMES MEIKLE, D. D.: Edinb., 8vo., pp. 320. Characteristics of the Gospel Miracles: Sermons before the University of Cambridge; by BROOK FOSS WESTCOTT: 8vo., pp. xvi., 122. History of Transmission of Ancient Books to Modern Times, together with the process of Historical Proof, &c., including incidental remarks upon the strength of the evidence usually adduced in behalf of the Holy Scriptures; by ISAAC TAYLOR: a new edition revised and enlarged, 12mo., pp. 420. W. B. ATKINS: The Eternal Sonship, and other Essays; 8vo., pp. 130.

Biblical Literature. — Christ and his Church in the Book of Psalms; by Rev. A. A. BONAR: 8vo., 10s. 6d. The Evangelists and the Mishna, or Illustrations of the Four Gospels, drawn from Jewish Tradition; by Rev. THOMAS ROBINSON, 8vo., 7s. 6d. The new volume of ALFORD'S Greek Testament (vol. iv., part 1,) contains Hebrews to 2 Peter, 18s. Paul, the Preacher; a popular exposition of his discourses: by JOHN EADIE; 8vo., 7s. 6d. The third part of Canon WORDSWORTH'S New Testament contains the Epistles of Paul; small folio, pp. 484. The Book of Revelation, translated from the ancient Greek text, with an Historical Sketch of the printed text of the New Testament; a new edition, with a notice of a Palimpsest MS., hitherto unused; by S. P. TREGELLES, LL. D.: London, Bagster, 18mo., pp. 156. C. J. ELLICOTT on the Ephesians: second edition, 8vo., pp. 206. Rev. C. WELLBELOVED: the Holy Scriptures of the Old Covenant, in a revised translation; vol. 1, to Ruth: 8vo., 6s. A. D. DAVIDSON: Lectures on Esther; Edinb., 8vo., pp. 320. C. H. H. WRIGHT: The Book of Genesis in Hebrew, with a critically revised text, notes, etc.: 8vo., pp. 150.

Church History and Biography. — The Reformers of England and Germany in the sixteenth century, their intercourse and correspondence: a Historical Sketch and Documents, by H. HEPPE, D. D., of Marburg; translated with additions by the Revs. H. SCHMETTAN and B. HARRIS COWPER; London, pp. 200. The Life of Jabez Bunting, D. D., with notices of contemporary persons and events; by his son, THOMAS PERCEVAL BUNTING: vol. 1.; London, pp. 410. Christian Oratory: an Inquiry into its History during the first five centuries; by HORACE M. MOULE, of Queen's College, Cambridge; 12mo., pp. 219. A. TURNER: The Scottish Secession of 1843; being an examination of the principles, and narrative of the contest, &c.; 8vo., 1859.

General History and Biography. — The Invasion of Britain by Julius Cæsar, by THOMAS LEWIN, Esq., of Trinity College, Oxford, author of the

Life of St. Paul. In this work Mr. Lewin attempts to show that Cæsar sailed from Boulogne, and landed on the western side of the Creek of Limne. **Memoirs of the Life of James Wilson, Esq.**; by JAMES HAMILTON, D. D.: 8vo., pp. 400. **JOHN MORRIS**: *Life and Martyrdom of Thomas à Becket, Archbishop, &c.*; 8vo., 9s. **J. MARSHALL**: *History of Scottish Ecclesiastical and Civil Affairs, from the Introduction of Christianity to the Present Time*; Edinburgh, 8vo. A new edition of **T. KEIGHTLEY's** *Life, Opinions, and Writings of Milton*; 8vo. **A. H. NEW**: *History of Austria*; 8vo. **Dr. LEONHARD SCHMITZ**: *History of Middle Ages, vol. i.*; 8vo. **ABBE DOME-NECH**: *Seven Years' Residence in the Great Deserts of North America*. **J. M. ARNOLD**: *Ishmael, or a Natural History of Islamism and its Relations to Christianity*; 8vo., pp. 530. **J. RUSSELL**: *Life and Times of Charles James Fox, vol. i.*; 8vo., pp. 376.

General Literature.—**The Trilogy of Dante's Three Visions: Inferno, the Vision of Hell, translated into English in the metre and triple rhyme of the original, with notes and illustrations; by the Rev. JOHN WESLEY THOMAS (Bohn).** **C. M. INGLEBY**: *Shakespeare Fabrications, or the MS. notes of the Perkins Folio shown to be of recent origin; with an Appendix on the "Ireland Forgeries;"* 12mo. pp. 116. **A Glossarial Index to the Printed English Literature of the Thirteenth Century: by HERBERT COLERIDGE**; 8vo., 5s. **HELP's Friend in Council, a new series**; 2, 8vo. **G. F. NICHOLLS**: *A Grammar of the Samaritan Language, with extracts and vocabulary*; 12mo., pp. 142.

GERMANY.

George William Christian Sartorius, for twenty-four years General Superintendent in Königsberg, and one of the ablest of the German Theologians, is recently deceased. He was born May 10, 1797, at Darmstadt, educated at Göttingen, and in 1818 he became a Professor in the University of Marburg. His convictions were already firmly rooted in the doctrine of justification by faith alone. In 1820 he published "Three Treatises" on exegetical and theological subjects. In 1821 he wrote against Schleiermacher's views on election, and in favor of the Lutheran view of inability. In 1822 he published a treatise on the "Protestant Doctrine of the Sacredness of the Secular Authority." In 1824 he removed to the University of Dorpat, where he was a professor for eleven years. In 1825, 26 he published "Contributions to Evangelical Orthodoxy," in opposition to the rationalism of Röhr and Bretschneider. The 300th anniversary of the Augsburg Diet he celebrated by an oration on "The Glory of the Augsburg Confession," afterwards expanded into a "Defence of the Confession against Old and New Foes," second edition, 1853. In 1831 appeared his "Doctrine of Christ's Person and Work," which reached six editions in Germany, and is well known

in this country by the translation of O. S. Stearns, Boston, 1850. In 1835 he became General Superintendent at Königsberg. His most important and valuable work, "The Doctrine of Holy Love," three volumes, employed much of his time from 1840 to 1856. In 1852 he published his treatise on "Old and New Testament Worship, especially the Sabbath, the Priesthood, Sacrament, and Sacrifice;" and in 1855, "Meditations on the Revelation of the Glory of God in his Church, and especially on the presence of the glorified body and blood of Christ in the Holy Eucharist." He was also a frequent contributor to the Evangelical Church Gazette; among other things writing a series of articles, 1834-36, against Möhler's Symbolism. He has left in manuscript a large number of essays and reflections: the chief of these are Polemical Essays against the Roman Church, with the title "Soli Deo Gloria," which employed his later years, and were ended only the morning before his death. Though a strict Lutheran, he was not a zealot. The last words he was heard to utter, says the New Evangelical Church Gazette (from which we have derived these statements), were, "The Sun of Righteousness shall arise upon you who fear my name."

The Royal Academy of Bavaria, among its *Monumenta Sæcularia*, has produced a work of high interest and value on this country, *Die Entdeckung Amerikas*, edited by Fr. Kunstmann. It contains an account, from the best and oldest sources, of the discovery of this continent; and it is accompanied by charts which have never before been published. The work is issued in Munich, in folio, and costs thirty-two dollars.

A catalogue of the library of the late Alexander Von Humboldt is in the course of preparation. The reports of its sale to the American Minister, and to Lord Bloomfield for the British Museum, are unfounded.

The value of Dr. Sprenger's Life of Mohammed from original oriental sources has been recognized by the French Academy. Only the first volume of this work has been published.

Ranke's History of England during the sixteenth and seventeenth centuries has been published in Berlin.

The fourth volume of Gervinus's History of the Nineteenth Century has also just been issued.

Of the Vatican Codex, the New Testament has been issued by itself, in Rome, in a revised edition; it costs about three dollars.

A new periodical has been commenced, devoted to "Völkerpsychologie und Sprachwissenschaft," edited by M. Lazarus and H. Steinthal.

An Encyclopædia of Education is in the course of publication by R. Besser, in Gotha: vol. i., A to Dinter. It is edited by K. A. Schmidt, with the aid of Palmer and others. It is on the general plan of Herzog's Theological Encyclopædia.

The *Oeconomische Encyclopædie*, begun in 1773, has just reached its last volume.

The *Studien und Kritiken*, Heft. iv., 1859, contains a biographical and historical account of Girolamo Zanchi; Exegetical Remarks on Acts xv., 19-21;

Steitz on the *Æsthetic Character of the Eucharist*, etc., in the Ancient Church; a review of Karsten on the Last Things; Baur on the Characteristics of Schleiermacher.

The *Zeitschrift f. Philosophie*, etc., edited by Fichte and Ulrici, in the second half of the thirty-fourth volume and the first half of the thirty-fifth, has two articles by Dr. Seydel on the two leading Italian Philosophers of this century, Rosmini and Gioberti; two articles by Ulrici on the Principle of Life and the Idea of Organism in the Natural Sciences; on the Doctrine of Knowledge, by Dr. Schildener; with reviews of recent philosophical treatises; a full bibliography of new philosophical works in Germany, France, England, and Italy, and also of the articles on philosophical topics in the periodicals of these countries.

The *Zeitschrift für wissenschaftliche Theologie* of Tübingen, Heft. iii., has a long discussion by A. Hilgenfeld on the Gospel of John, and the recent critical works upon it; Prof. Baur communicates Friderich's Critical Investigations upon the Commentary on Isaiah and Jeremiah, ascribed to the Abbot Joachim of Flora; Critical Remarks on some passages in the gospels, especially in Mark, also by Baur.

The *Zeitschrift für historische Theologie*, Heft. iv., has a long and elaborate disquisition of 120 pages, by Prof. G. F. Wiggers, on the revival of Augustinianism by the monk Gottschalek. It is the fullest and best exposition yet made of the subject, presenting Gottschalek's extreme predestinarian views in all their aspects and relations. This essay is the fifth part of Wigger's History of Augustinian Anthropology from the condemnation of Semi-Pelagianism at the Synods of Orange and Valence, A. D. 529. The author's bias is not Augustinian, but the collection of materials is ample. The second article consists of portions of the correspondence of Erasmus with literary men in Spain, communicated by Prof. Adolf Helfferich, of Berlin. The last article is by Karl Otto, on the Use of the New Testament Scriptures in the writings of Theophilus of Antioch.

The *Zeitschrift f. lutherische Theologie*, Heft. iii., besides a full Bibliography, has E. Gerlach on Jephtha's Vow; Althaus on the Divine Immutability; A. G. Rudelbach on Baumgarten's Relation to the Lutheran Church, second article; C. Becker, the Fate of some Lutheran Martyrs in Paris; K. Strobel on Stier and the Ten Commandments in the Catechism.

Besides the great German Dictionary of the Grimms, there are now in Germany three other lexicons of the language in the course of publication. One is published by Dürr, of Leipsic, edited by Dr. William Hoffman, entitled *Vollständigstes Wörterbuch der Deutschen Sprache*. Its publication began in 1853, and it has come down to the word "Version" in the fourth Heft. of the sixth volume; it costs 13½ thalers. Another, edited by C. L. F. Wurm, is published at Freiburg, in Breisgau; its title is *Wörterbuch der Deutschen Sprache von der Druckerfindung bis zum heiligen Tage*. Three fasciculi were issued in 1858-59. The third is published by O. Wigand, of Leipsic, edited by Dr. Dan. Sanders: *Wörterbuch der Deutschen Sprache*.

mit *Belegen von Luther bis auf die Gegenwart*. The first and second fasci-
culi are out, to the word *Bleiben*. Each of these last costs 20 neugroschen
for ten sheets.

Within a few months several of the eminent German divines have been
called away from their earthly conflicts: Bleeck, Steinkopf, and Sander,
are no more. And still more recent is the death of one who for many
years directed the affairs of the Prussian Church, the Minister Von
Raumer.

Dr. Tholuck is employed in his preparatory labors to his long-contem-
plated History of Rationalism. His last work is Sketches illustrating the
Life and Character of Divines, and exhibiting the state of the German
Churches before and during the Thirty Years' War. He is also writing, for
the *Deutsche Zeitschrift*, a series of essays under the title "Then and Now in
the Church." The first essay, published in August, was upon the state of
public worship, including the observance of the sabbath, the character of
the singing and of the preaching, the attendance upon worship, etc.: de-
signed to show that the former times were as the present; that the like
complaints were made then and now; that there is no ground for special
despondency. He has collected a great variety of curious and pertinent
testimony taken from the protocols, decrees, registers, and biographies of
the period in which the Lutheran Church was reputed to be in its most or-
thodox condition, before pietism had made its innovations, or orthodoxy its
exaggerations.

Theological Works. J. KÖSTLIN: Faith, its Nature, Foundation, and Ob-
ject; its importance for Knowledge, Life, and the Church: 8vo. F. J. STAHL:
The Lutheran Church and the Union; a Philosophical Investigation of the
Question of the Times: 8vo. W. FLÖRKE: The Doctrine of the Millennial
Kingdom: 8vo. H. J. HOLTZMANN: Canon and Tradition, a Contribution
to the Recent Doctrinal History and Symbolism: 8vo. pp. 696. F. A.
HOLZHAUSEN: Protestantism in its Origin, Formation, and Development;
vol. iii., 8vo. pp. 840, completing the work. J. F. BRUCH: The Doctrine
of the Pre-Existence of the Human Soul, historically and critically; 8vo.
pp. 211. K. SEDERHOLM: The Spiritual Cosmos, the Universe as centring
in Redemption; 8vo. pp. 676. Library of Church Fathers, Part IV.: Gre-
gory of Nyssa on Celibacy, &c., by F. CEHLER. D. SCHENKEL: Christian
Dogmatics from the Standpoint of Conscience; vol. ii., 8vo. pp. 360.

Biblical Literature. F. DELITZSCH: Commentary on the Psalter. C. C. J.
BUNSEN'S Bible-Work: Division I. Part II., The Prophets. G. K.
MAYER: The Patriarchal Promises and the Messianic Psalms; 8vo. F. W.
SCHULZ: Deuteronomy; 8vo. G. K. A. RIEHM: The Doctrinal System
of the Epistle to the Hebrews, Second Half; 8vo. pp. 425-899. A.
BUTTMANN: Grammar of the New Testament Idiom, Part II.; 8vo. pp.
372. E. PREUSS: The Chronology of the Septuagint before the Fourth
Year of Solomon; 8vo. pp. 82. C. H. A. BERGER: The First Epistle to
the Corinthians.

Church History and Biography. F. C. BAUR: The Christian Church from the Beginning of the Fourth to the End of the Sixth Century; 8vo. A. F. GFRÖRER: Pope Gregory VII. and his Age; the third volume. HUBSCH: The Old Christian Churches, after the Remains and Ancient Descriptions; fasciculi 1-3, fol. B. EBERHARD: The Part of Epiphanius in the Controversy about Origen; Treves, 8vo. pp. 71.

General Literature. The Edda: a Collection of the Old Northern Songs of the Gods and Heroes; edited by H. LUNING; 8vo. T. and W. GRIMM: German Lexicon; vol. ii. fasciculus 2. H. HEPPE: History of German Schools; vol. iv. A. KIRCHHOFF: The Homeric Odyssey and its Origin; Text and Comment; 8vo. SCHMIDT-WEISSENFELS: History of the Literature of the French Revolution; 8vo. J. VENEDEY: Frederick the Great and Voltaire; 8vo. F. WOLF: Studies in the History of Spanish and Portuguese Literature; 8vo. A. ZANDER: The *Augenspiegel*; its Forms and Use according to the Extant Sources; 8vo. J. SCHERR: Schiller and his Times; 4to. pp. 690. G. BERNHARDY: Outline of Greek Literature, with a Comparative Sketch of the Roman. Second Revision, Second Part, History of Greek Poetry; Second Division, Alexandrian and Byzantine Dramatic Poetry; 8vo. pp. 669. Hippocratis et aliorum medicorum veterum reliquæ; edid., F. Z. ERMERIUS: vol. 1., Utrecht; cxxxiv. and 740 pp. 4to. EUG. VON SCHMIDT: The Twelve Greek Cities, in the Light of History and Philosophy; 8vo. pp. 332. M. RAPP: The Verbal Organism of the Indo-European Languages; vol. iii. pp. 735.

General History and Biography. TH. MUNDT: The State of Italy; Part II., Rome and Pius II.; 8vo. O. RUTENBERG: History of Livonia, Esthonia, and Coorland, from the Most Ancient Times to the Suppression of their Independence; 8vo. F. W. SCHIRRMACHER: The Emperor Frederick II.; vol. i. 8vo. ED. VEHSE: History of the German Court since the Reformation, vol. xlv.; History of the Smaller German Courts, vol. xii.: 8vo. pp. 398. H. REUCHLIN: History of Italy from the Founding of the Ruling Dynasties; Part II., 8vo. 344,—the third volume of the History of Modern States. F. GREGOROVIVS: History of the City of Rome in the Middle Ages, from the Fifth to the Sixteenth Century; vol. ii.; 8vo. pp. 558. C. L. MICHELET: History of Humanity, from 1775 to the most recent times; 8vo. M. PERTZ: Outlines of Ethnography; 8vo. pp. 448.

Philosophy. H. SCHMIDT (of Schwarzenberg): René Descartes and his Reform of Philosophy; from the Sources, with Criticisms; 8vo. L. NOACK: Schelling and the Philosophy of the Romanticists; 8vo. pp. 524. G. WEISSENBORN: Lectures on Pantheism and Theism; 8vo. pp. 243.

FRANCE.

The Academy of Inscriptions has awarded the prize for a Critical History of the Koran, equally to three Memoirs, by J. Nœldeke of Berlin, M. Amari of Palermo, and A. Springer of Berne. The prize for a Lexicon of the Language and Style of Corneille has been assigned to Marty-Lavaux and F. Godefroy. The Bordin prize has been assigned to Gerusez for his History of French Literature during the Revolution. The first instalment of Victor Hugo's new poem, *La Légende des Siècles*, appears in the September number of the *Revue des Deux Mondes*.

Theology. Dictionary of Patrology, or Historical, Bibliographical, Analytical, and Critical Repertory of the Fathers, Doctors, and all other Christian writers of the first twelve centuries and a portion of the thirteenth: by A. SEVESTRE; five volumes, 8vo. pp. 1682. S. BLOCH: The Faith of Israel, its Dogmas, Worship, Ceremonies, &c.; 8vo. pp. 444. C. CHATELET: The Church and France in the Middle Ages, or the Temporal Power of the French Clergy; vols. ii. and iii., Lyons. Socratis Scholastici, Hermiae Sozomeni Historia Ecclesiastica: ed. G. READING; recognos. J. P. Migne. Tomus unicus; 8vo. pp. 862. T. DE BUSSIERRE: History of the Development of Protestantism at Strasburg and in Alsatia, 1529-1604; 2d vol., Strasburg, pp. 784. LE RASKOL: Historical and Critical Essay upon the Religious Sects in Russia; 8vo. pp. 262. L. RUPERT: The Church and the Synagogue; 18mo. pp. 343. ED. CHASTEL: Christianity and the Church in the Middle Ages; 8vo. Abbé V. BLUTEAU: Catechism of Thomas Aquinas, arranged on the plan of the Catechism of the Council of Trent; iv., 12mo. Cardinal GOUSSET: Exposition of the Principles of Canon Law; 8vo. In the Historical Armenian Library, the Chronicle of Matthew of Edessa has been published, edited by ED. DULAURIER; 8vo.

Philosophy. Count FOUCHER DE CAREIL has published several works of Descartes, found in the library of Hanover, under the title, Cogitationes Privatæ. The Logic of HEGEL, now first translated and accompanied with an Introduction and Commentary, by VERA; ii. 8vo. DE CARAMAN: Charles Bonnet, Philosopher and Naturalist; 18mo. pp. 436. L. A. MARTIN: History of Morals; Part I., The Chinese; 18mo. pp. 299. The Workmen of the Two Worlds: Studies upon the Labor, Life, and Morals of the Working Population; published by the International Society of Social Economy; vol. ii. pp. 504. DE SARCUS: Studies upon the Philosophy of History during the First Fifteen Centuries of Modern Times; 8vo. pp. 215. L. F. A. MAURY: History of the Religions of Ancient Greece; vol. iii. Influence of Foreign Religions upon Philosophy; 8vo. pp. 552. JULES SIMON: Liberty; 2 vols. 8vo. NOËL SEGUIN: Introduction to a New Esthetics; 8vo.

History and Biography. ANQUEZ: History of the Political Assemblies of the Reformed in France, from 1573 to 1622; 8vo. BEDARRIDE: The Jews in France, Italy, and Spain; Investigations into their Condition from their Dispersion to our Times; 8vo. FELINE: The Congress, and the Italian and Germanic Confederations; 8vo. LOUZON-LE-DUC: Croatia and the Italian Confederation; 8vo. PIERROT: History of France from the Earliest Periods to 1848; vol. xi., 8vo. pp. 381. E. MORET: Fifteen Years of the Reign of Louis XIV., 1700-1715; vol. ii. pp. 423. J. LADIMIR: The Wars of Africa since the Conquest of Algiers by the French; 8vo. pp. 437. M. GALLOIS: The French Armies in Italy 1494-1859; 8vo. M. NICOLAÏDY: Contemporaneous Turkey; ii. 12mo. E. RENDU: Austria in the States of the Pope, History of its Policy and Diplomacy since 1815; 8vo. MAXIMILIEN DE RING: History of the Opic Tribus (Osci, Samnites, &c.), their Legislation, Struggles with Rome, &c.; 8vo. G. SCHÆFFER: History of the Hohenzollen in the Middle Ages; 4to., 30 francs.

General Literature. E. HATIN: Political and Literary History of the Press in France, &c.; vol. i., 12mo. pp. 475. VILLEMMAIN: The Genius of Pindar and his Lyrics; 8vo. pp. 618. P. CHERON: General Catalogue of French Books from 1800 to 1855; vol. iii. pp. 1152. To I. M. QUÉRARD'S Literary France, vol. xii., have been added corrections and additions; the second volume of the Pseudonymic Authors has also been published, extending from Renouard to Ribault de la Chapelle.

UNITED STATES.

Journal of the American Oriental Society.—Sixth volume. Number 1. 8vo. pp. 268. New Haven: 1859. This number contains three articles. The first, of 128 pages, is an Analysis, with Extracts, of the Book of the Balance of Wisdom, supposed by the editors to have been written by one 'al-Khâzini, a Persian philosopher of the twelfth century. The Arabic text is given, with a translation and notes. The Chevalier N. Kanikoff, Russian Consul-General at Tabriz, Persia, communicated the paper in French; it has been translated and revised by the Committee of Publication. To the latter we owe the detection of the authorship of this curious treatise, which is devoted to a description of the balance and the scientific results obtained by that instrument. It adds another instance to those adduced by Humboldt in his Cosmos, as cited by the author, of the progress which physical science owes to the Arabs, viz.: "the labors of Albazen, respecting the refraction of light, derived, perhaps, in part from the Optics of Ptolemy, and the discovery and first application of the pendulum as a measure of time by the great astronomer Ebn-Yanis." In this paper only the preface is fully translated, giving an "exposition of the principles of centres of gravity, and researches into the specific gravity of metals, precious stones, and liquids." The rest of the treatise, to avoid repetition and merely elementary state-

ments, is presented in the form of analysis and extracts. The value of the treatise is much increased by the notes of the Committee of Publication, to whom we are also indebted for the translation of the Arabic. The second article, pp. 129-141, by the Rev. Lewis Grout, missionary of the A. B. C. F. M. in South Africa, consists of Observations on the Prepositions, Conjunctions, and other Particles of the Isizulu and its Cognate Languages, presented to the Society, Nov. 4, 1858, and intended to exhibit the connection of several of the languages of eastern and southern Africa. The third article, by the Rev. Ebenezer Burgess, formerly missionary of the American Board in India, is a translation of the *Sūrya-Siddhānta*, a Hindu treatise on astronomy. The original Sanskrit is written in the verse commonly called *śloka*, or in stanzas of two lines, each line being composed of two halves, or *padas*, of eight syllables each. It is the first translation of a complete and trustworthy work on Hindu astronomy. "The *Astronomie Indienne*, of Bailly, the first extended work upon its subject, has long been acknowledged to be founded upon insufficient data, to contain a greatly exaggerated estimate of the antiquity and value of the Hindu astronomy, and to have been written for the purpose of supporting an untenable theory." Other works and treatises, as those of Bentley and Delambre, relate only to particular points in the system. The present treatise is one of the most esteemed, and best known. The first draft of the translation and notes was made, with the aid of the Brahmins, by Mr. Burgess while in India. The materials were placed in the hands of the Committee on Publication. Under the careful revision of Prof. Whitney, with the aid of Prof. Newton, of Yale College, it is now issued. The second part will be published early in 1860, in the next number of the journal. A small separate edition is also struck off.

It is two years since the last previous number of this Journal appeared. In the meantime, the Society, as we are glad to know, has largely increased its numbers and resources. The first five volumes of the journal can be obtained for thirteen dollars. The present number is sold at a dollar and a half. The work is in the highest degree creditable to the philology of our country, and ought to be well supported. The present number is one of the most valuable that has yet been issued. The present Committee of Publication are the Professors Edward E. Salisbury, William D. Whitney, and James Hadley, of New Haven, Ezra Abbott, of Cambridge, and William W. Turner, of Washington.

The annual meeting of the society was held in Boston, May 18th. Among the subjects discussed was the means of raising the standard of Hebrew study in our Theological Seminaries, and, incidentally, the fitness of its introduction into the curriculum of the colleges. Rev. W. A. Macy sent in a paper on Dr. Williams's New Chinese Dictionary. Mr. Charles Folsom read an essay on the words *tortoise* and *turtle*. Prof. Whitney presented a paper from Hon. C. W. Bradley, of Ningpo, on the kings and kingdom of Siam. Letters from both the first and second kings, written in tolerable English, were also read. The oldest son of the second king is named George Washington. Prof. James Hadley, of New Haven, offered

a translation and critical discussion of a Greek inscription from Daphne. Dr. R. Solger, on the Ethnological Relations of the Ancient Scythians, maintained that they were of Indo-European origin. Remarks on the Interpretation of Genesis ii., 25, by Rev. E. C. Jones, Philadelphia. Prof. Whitney and Rev. Ebenezer Burgess both read on the Hindu system of astronomy; the former contended that it was an offspring of Greek science, prior to the time of Ptolemy. The latter maintained the originality of the Hindu science, and suggested that the communication might have rather been in the other direction, from India to Greece, especially in view of the fact that the Hindu system is so much inferior to the Greek.

We are glad to learn that the Rev. Edward Robinson, D.D., Professor in the Union Theological Seminary of New York, has so far recovered his health as to resume his labors upon his *Biblical Geography*, which will present, in a complete and scientific form, the results of his researches in the East. This work has been long and eagerly expected by European as well as American scholars, and will ultimately take precedence of all others in this department. The first portion will comprise the geography of Palestine, Lebanon, and Syria.

Mr. Winslow, our American missionary, has issued at Madras proposals for completing a Tamil and English Dictionary, "commenced in Ceylon by an able Church missionary," and continued at Madras for several years by competent scholars, at the expense of the American Board, but now stopped for lack of funds. The Dictionary gives the etymology of the words, traced from their roots, with definitions in English and Tamil. It contains all the scientific and philosophical terms; the vulgar and provincial words are distinguished from those in common use; and those peculiar to the poetic dialect are marked as such. The size of the dictionary is imperial octavo, equal to a common quarto of 1000 pages. About \$10,000 have already been expended by the Board, and \$7,000 more are needed, which it is proposed to raise in 70 shares of \$100 each, allowing ten copies of the Lexicon for each share.

The eighth volume of Mr. Bancroft's *History of the United States* is in the course of publication.

The last Vermont Legislature authorized the towns of the State to publish their own histories. Among those promised are the *History of Bennington*, by Gov. Hall; *Montpelier*, by D. P. Thompson; *Coventry*, by Rev. Pliny H. H. White; *Middlebury*, by Samuel Swift; *Brattleborough* and *Weathersfield* have appointed committees to collect the historical materials.

The Hon. H. C. Murphy, American minister at the Hague, is communicating to the *Historical Magazine* a series of valuable papers upon the Pilgrims at Leyden, extracted from the Public Records. The first No. gives the marriages registered in the *Stadhuis* or City Hall. He has found the precise residence of John Robinson, where the meetings of his congregation were probably held. The deed of the property was entered in one of the volumes of the *Stadhuis*. Some matters in relation to Elder Brewster will be given in another paper.

Notices of Books.

BIBLICAL LITERATURE.

The Greek Testament; with a Critically Revised Text; a Digest of Various Readings; Marginal References to Verbal and Idiomatic Usage; Prolegomena; and a Critical and Exegetical Commentary. For the Use of Theological Students and Ministers. By HENRY ALFORD, B.D., Minister of Quebec Chapel, London, and late Fellow of Trinity College, Cambridge. In Four Volumes. Vol. I. containing the Four Gospels. New York: Harper & Brothers, 1859. 8vo. pp. c. 835.

This is such a work as our ministers and students have long needed. It is now brought within their reach by the moderate price at which it is offered in this beautiful reprint of the costly English edition. Furnished at about half the cost of the latter, it is of nearly equal value; in text and typography it is fully equal; and it answers the student's purposes just as well. These pages, with their clear Greek type, and with such a variety of type, are a real pleasure in reading and for consultation. We do not know how our ministers can very well afford to do without the work; and we hope that if any cannot afford to buy it, some of their parishioners will remember them and it at Christmas or New Year.

Mr. Alford has already so high a reputation, and the merits of his work are so universally conceded, that it is almost superfluous for us to praise it. But we may at least mention some of its points of superiority and excellence. The title-page enumerates them in part. The text has been revised with the greatest care, making use of all the latest and best editions, especially that of Tischendorf, of whose work the author speaks, after full examination, "as the most valuable contribution which has yet been made to the revision of the text of the New Testament. And I believe that all future texts arranged on critical principles will be found to approach very closely to his." Another excellence of this edition is the elaborate "Digest of Various Readings," collected from Scholz, Lachmann, and Tischendorf. This was a work of immense labor, and it puts the student, as nothing else can, in the position to decide for himself. The arrangement of this digest, too, in this edition, putting it by itself, not mixing it up with the commentary, is a decided convenience and improvement. The Marginal References, again, are carefully and critically selected. "No reference has been inserted which has not been verified." "In Schleusner and Parkhurst little more than

half the passages referred to are to be found." But Dr. Robinson's Greek and English Lexicon, he adds, is an "honorable exception." The sources of these references are the text of the Greek Testament itself, the Septuagint and Apocrypha, the works of Josephus and Philo, with a few instances from classic writers. They serve to illustrate the words and the idioms.

The Prolegomena discuss the "Three First Gospels" in their relations to each other; each Gospel in respect to its authorship, language, etc. There are also chapters on the present edition, and on the "Apparatus Criticus." These investigations are concise, condensed, and candid. The various hypotheses as to the relations of the gospels are weighed; the conclusion arrived at is, that they are independent of each other, that each one is fragmentary, and that no perfect harmony of them can be constructed. The fourth section of the first chapter is on the "Discrepancies, Apparent and Real, of the Three Gospels." The real discrepancies, found chiefly in the chronological arrangements, are not, says the author, to be explained away by the assumption that the Evangelists refer to different incidents; they are rather an incidental evidence of the independence of the narratives. Such are Matt. viii. 28 ff. compared with Mark v. 1 ff. and Luke viii. 26 ff., and Mark viii. 19-22 compared with Luke ix. 57-61. But there are other incidents, as of the feeding of the five thousand and of the four thousand, and of the anointing of our Lord by Mary at Bethany, and by the woman who was a sinner, that are not to be confounded; the same is the case in respect to our Lord's discourses, it being probable that he repeated many of his most important sayings at different times. The section on the "Inspiration of the Evangelists" resolves the question of inspiration into that of apostolicity; the apostles had definite promises of Divine guidance, even to the recalling of those things which the Lord had said to them. Their inspiration is viewed as plenary, but not verbal. The question of the extent and manner of the Divine superintendence is to be determined by the actual character of the gospels as we at present hear them. The investigations as to the authorship and character of the different gospels are conducted with learning and sobriety of judgment. In respect to Matthew, Mr. Alford inclines in his last edition to the hypothesis of a Greek original, abandoning his former views. Mark is only incidentally connected with Peter, and cannot be viewed as his amanuensis. The same is the case with Luke in relation to Paul. The authenticity of John is most fully discussed and defended. Luthart's arrangement of this gospel is adopted as the best. Of the other gospels no particular analysis is presented; and here there is room for improvement in a subsequent edition.

The Commentary proper is given in the most concise form. Difficulties are fairly stated, and in many cases left without a solution, as, for example, in respect to the genealogies. We see the case exactly as it lies in the mind of an honest and learned interpreter. Even when we cannot agree with him, and when we think that he has not given the best solution of doubts, we find his commentary to be an aid and an incentive. Upon the whole,

it is the best critical work on the Gospels which England has yet produced. It unites in a rare degree the learning of the German with the strong, practical, historical sense of the English school of sacred philology. It does not bring forward a philosophical hypothesis about the universe to alter the meaning of a plain text. Incidentally, the work is a perpetual vindication of the gospels against both the rationalistic and the mythical theories as to the origin and the character of the four Evangelical records.

The Book of the Twelve Minor Prophets, translated from the Original Hebrew; with a Commentary, Critical, Philological, and Exegetical. By E. HENDERSON, D. D. With a Biographical Sketch of the Author, by E. O. Barrows, Hitchcock Professor in Andover Theological Seminary. Andover: Warren F. Draper. New York: John Wiley. 1860. 8vo. pp. xxx. 458.

This valuable commentary was first published in 1845, and it has ever since been esteemed the best English work upon the Minor Prophets. It is also the most careful and thorough of Dr. Henderson's exegetical writings. We are glad to know that there is enough demand for it to warrant the publication of this edition, which is issued in such excellent style as to sustain the high reputation of the Andover press. The Sketch of Dr. Henderson's Life by Dr. Barrows is a valuable accompaniment to the volume. We are happy to see his cordial recognition of a progressive fulfilment of the prophecies, and his caveat against Dr. Henderson on this point; for prophecy, as Lord Bacon suggested, has "a springing and germinant fulfilment." Scripture has doubtless one historical and philological sense; but then it may also have manifold applications and fulfilments. We heartily commend the volume to all students and ministers.

Christ and his Church in the Book of Psalms. By Rev. ANDREW A. BONAR, author of the Memoir of the Rev. R. M. McCheyne, &c. New York: Robert Carter & Brothers, 530 Broadway, 1860. 8vo. pp. xii. 457.

This is a volume of Notes upon the Psalms, and not a full commentary or exposition. The substance was originally published in the *Quarterly Journal of Prophecy*. As the very title indicates, the object of the author is to find Christ and his Church in the Psalms. The Psalms are consequently chiefly viewed in their prophetic aspect; and it is claimed that there are very few of them which have not this prophetic reference; they contain, says the author, "a past, a present, and a future element." Before the vision of the writer or writers was usually present "one individual;" and this was not an abstract or ideal personage, but the Messiah or Righteous One. That many of the Psalms have this prophetic character is unques-

tionable; that the whole Old Testament is essentially typical and prophetic of the New is undoubtedly one of its most marked characteristics — according to the old saying, the New is hidden in the Old, the Old is revealed in the New. But it is also true, that the force of those parts which are really prophetic is rather weakened than heightened, when we arbitrarily make that to be prophetic, which is a simple narrative or description. Though an inspired description of a Righteous Man is unquestionably a description that will apply to righteous men in all times; yet we are not therefore warranted in saying, that such a description is distinctly prophetic, unless we have some definite internal or external evidence upon the point.

The plan upon which this book is constructed is to give each Psalm in the common version; then to append explanatory notes, developing the subject and connexions of the Psalm, and the applications which have been, or may be, made of it to Christ or his church. The result is summed up in a brief title. Thus, the first Psalm describes *The Blessed Path of the Righteous One*; the second, *The Certainty of the Righteous One's Exaltation to the Throne*; the fifty-first, *The Broken-Hearted Sinner's Cry to the God of Grace*; the eighty-ninth, *The Faithful Covenant with Messiah and his Seed*. Many of these concise statements of the contents are admirably made. The relation of the Psalms to each other is also often brought out in such a manner as to give fruitful hints for exposition. The work shows that the author has both learning and skill, and that he has drunk deeply into the spirit of those sacred Songs, which, as Tholuck says, having "stood the test of three thousand years, contain a germ for eternity." Though we may not always find as distinct a reference to Christ and his Church as does the author, yet at the same time we are glad to see that he does not run into that trivial allegorising which often displays the ingenuity of the expositor rather than unfolds the mind of the Spirit. The work is issued in a handsome volume, and is a valuable addition to the series of commentaries with which the Carters are enriching our biblical literature.

Expository Thoughts on the Gospels, for Family and Private Use. With the Text complete, and many Explanatory Notes. By Rev. J. C. RYLE, B. A., Christ Church, Oxford, Rector of Helveingham, Suffolk. St. Luke, 2 vols. New York: Robert Carter & Brothers, 1859. Pp. xxiv. 390; xx. 532.

These volumes, while retaining the well-known characteristics of the author as an expositor, are made more valuable to the scholar, and we think to the general reader of Scripture, by the addition of Notes, to illustrate and expound the more difficult passages. Mr. Ryle is every where plain, earnest, and intensely practical. His exposition is a perpetual personal appeal. It is off-hand, stirring, and suggestive. Yet, from the array of ancient and modern authorities consulted, it must have cost him no slight preparatory labor. He never loses a fitting opportunity to show the con-

trariety of Scripture with the views of Unitarians, Romanists, Tractarians, and Infidels of every grade. The plan of the work is to divide the chapters into convenient sections, to bring out the practical force of each verse, and then to add illustrative notes. To these Notes there is a full Table of Contents in each volume. The second volume closes with an enumeration of fifty-eight circumstances in our Saviour's life mentioned by Luke, and not found in either of the other evangelists. The work is well adapted to the wants of heads of families, of sabbath-school teachers and visitors, and to be a help to all in the practical reading of the gospel.

A Commentary, Explanatory, Doctrinal, and Practical, on the Epistle to the Hebrews. By R. E. PATTISON, D. D., late President of Waterville College. Boston: Gould & Lincoln. New York: Sheldon & Co. 1859. 12mo. pp. 244.

This is an excellent practical commentary, divided into twenty-one lessons. At the end of the volume are questions for the several lessons, for the benefit of those who use the work as a text-book.

Lessons from Jesus, or the Teachings of Divine Love. By W. P. BALFERN, author of "Glimpses of Jesus." New York: Sheldon & Co. 1859. 18mo. pp. 324.

We have here a volume of miscellaneous meditations upon some prominent incidents in the life of Christ, adapting them to the spiritual instruction of different classes of persons. It is a good design, and executed with a commendable degree of success.

Baptism in Spirit and in Fire. By JAMES CHALLEN, author of "Christian Morals," &c. Philadelphia: James Challen & Son. New York: Sheldon & Co. 1859. 18mo. pp. 107.

The design of this little volume is to show that the baptism of the Holy Spirit and of fire is a baptism by actual immersion. It is written in an animated and earnest style.

A Grammar of the New Testament Diction. By GEORGE BENEDICT WINER. Translated from the sixth edition of the original, by Edward Masson, A. M. Vol. II. Philadelphia: Smith, English & Co. New York: R. Carter and Bros. Boston: Gould & Lincoln 1859. 8vo. pp. 373-708.

This volume completes the translation of this valuable Grammar. The translation is in the main accurate, though it bears trace of German idioms. Three careful indices give full lists of passages of scripture illustrated; of Greek words and word-forms elucidated; and of the principal subjects.

Commenting, as such a work must incidentally do, upon all the passages of the New Testament that are philologically contested, there will of course be many instances in which Winer's positions would be controverted. The translator has occasionally expressed his dissent. He is also charged with having suppressed Winer's statements, without giving notice of the fact, in two or three instances. He ought, in scholarly candor, to have given the whole, and then, if he pleased, have criticized the positions. The prolegomena of the translator are intended, in part, to show that a knowledge of modern Greek is of great importance to biblical philologists. His remarks are interesting; but the argument is not confirmed by a single example, in which such utility is proved. This translation, as a whole, will be welcomed by all theologians as a valuable and necessary aid in the study of the New Testament diction.

CHURCH HISTORY AND BIOGRAPHY.

The Ancient Church; its History, Doctrine, Worship, and Constitution, traced for the first three hundred years. By W. D. KILLEN, D.D., Professor of Ecclesiastical History and Pastoral Theology to the General Assembly of the Presbyterian Church in Ireland. New York: Charles Scribner 1859. 8vo. pp. xxxii. and 656.

The author of this volume, a Professor in the Presbyterian College at Belfast, enjoys a high reputation for learning and ability. His contributions to the history of the Presbyterian Church in Ireland are held in deserved estimation. The work now published, the fruit of several years of careful study and research, issued simultaneously in Edinburgh and New York. In a prefatory note to the American edition he speaks of his American publisher in the following terms: "Mr. Scribner was the first gentleman connected with the noble profession to which he belongs, either in the Old or the New World, from whom I received encouragement in this undertaking; and his prompt and generous offers aided me materially in making arrangements for the publication of the work in Great Britain." This commendation is well deserved, and will be heartily responded to by writers on this side of the Atlantic.

As compared with other English works upon the History of the Ancient Church, this treatise of Dr. Killen will take a high position for the clear arrangement of its materials, and for unfolding the prominent divisions and relations of his subject. Church History does not consist in the mere narration of external events, nor yet in the discussion of matters of external constitution, ritual, and order. It is rather the unfolding of all the spiritual powers and truths, lodged in the new dispensation; it recites the conflicts and history of the church over the whole ancient civilization. It is a new

kingdom, containing a new revelation, centring in the person and work of Christ, and from Him communicated to the world through apostolic teaching and preaching. This is the true idea underlying the history of the church, giving to it its shaping power.

The general division under which the author presents his materials is into two periods, the first to A. D. 100, the second to A. D. 312. Each period is subdivided into three sections, treating respectively of the History, the Literature and Theology, and the Worship and Constitution of the Church in that period. Each section is divided into chapters, presenting the main points in a clear method. Thus, the first chapter of the first section is upon the Roman Empire at the time of the birth of Christ; the second gives a sketch of the life of Christ; the third is on the appointment of the Twelve and the Seventy; the fourth, on the progress of the gospel from the death of Christ to the death of the Apostle James, — A. D., 31 to A. D., 44, etc. In the second section of the first period, the first chapter is upon the New Testament, its history, and the authority of its various parts, and on the Epistle of Clement of Rome; the second chapter expounds the doctrine of the Apostolic Church; the third gives an account of the heresies of the Apostolic Age.

The third section of each period, upon the worship and constitution of the church, is the most elaborate portion of the work. The author is an earnest Presbyterian, and all his investigations and conclusions tend to the support of his favorite system. He does not enter fully into the relations of this system, on the grounds of scriptural and historical evidence, to the claims and position of Congregationalism. His aim is rather to vindicate the Presbyterian polity in contrast with Prelacy and Romanism. His argument upon this point is thorough and well conducted. Nearly two hundred and fifty pages of the volume bear upon this subject. Among the points discussed in the first period are, that elders or bishops are the same as pastors or teachers (pp. 332-3); that the Apostles considered preaching their highest function; that Timothy and Titus were not diocesan bishops (pp. 238-40); that the polity of the church was borrowed from the institutions of the Israelites (pp. 251-4); that there were no higher or lower houses of convocation in the apostolic church; that James was not bishop of Jerusalem, &c. Dr. Killen argues, rather from the supposed nature and necessity of the case, than on the basis of distinct historic testimony, in favor of very early provincial and synodical organizations. The evidence, we think, is hardly sufficient to warrant his conclusions. In respect to the Angels of the Seven Churches, while showing clearly that they were not diocesan bishops, he maintains the position that they were the messengers of these churches sent to visit John in Patmos. This seems to us to be rather an arbitrary interpretation.

The two chapters on the Ignatian Epistles and their claims (pp. 389-429), are among the most elaborate in this work. Their genuineness is discussed in the light of the recent discovery of the Syriac version and Cureton's investigations, as well as in view of the external and internal evidence. Dr.

Killen's conclusion is, that these Epistles — that is, the three to which they are now reduced — began to be fabricated in the time of Origen; and that they made their first appearance in Syria or Palestine. While giving strong reasons for this opinion, he passes over, it seems to us, somewhat lightly the testimony of Eusebius; though it is abundantly shown that, in their present form, they are not worthy of credit. The difficulty of distinguishing the genuine from the spurious, prevents their being cited as of conclusive authority in the Episcopal controversy. This is all that we need insist upon. To make them total fabrications would give a too great license to historical scepticism. The church of Rome erred on the side of historical superstition; our danger is on the side of historical scepticism.

In the chapters on the Church of Rome in the second and third centuries (pp. 329–364), the author makes good use of the work of Hippolytus on the Heresies, and the investigations which have been the fruit of its discovery. This remarkable work, as edited by Bunsen, has done more than any recent discovery to throw light upon the early state of the Roman Church. The episcopates of Zephyrinus and Callistus can now be rewritten. Dr. Killen traces with fairness and clearness the steps by which this church rose to its power, and shows conclusively, that there is no evidence in its early history to substantiate its claims to the primacy. The same subject is continued in the last part of the volume. While it may be doubted whether the author has adopted the best chronology as to the series of bishops of Rome, and while he insists, perhaps too strongly, upon Hyginus as the turning point in the claims and pretensions of this see; yet he clearly shows the gradual character of the change by which Rome came at first to have a primacy of honor, and then of authority. The fifth chapter of Sect. II. Period II. exhibits the evidence for the Presbyterian Constitution, with its presiding officers, in the second century; the sixth chapter proves that the rise of the hierarchy was connected with the spread of heresy; chapter seventh shows how prelacy began in Rome; chapter eighth is on the Catholic system; chapter ninth, on Primitive Episcopacy and Presbyterian Ordination; chapter tenth presents a valuable sketch of the Progress of Prelacy, etc.

Our limits forbid our giving a more full account of this volume; but we have perhaps said enough to indicate its position and value. The style is clear and generally simple, though not highly labored. The method is very good. The author's account of doctrines and heresies is hardly abreast of the present state of discussion; for example, he makes no attempt at a philosophical arrangement of the Gnostic system. For all the preliminary matter, too, about the nature, scope, and literature of Church History, we must go to other treatises. The historical investigations of the school of Baur, which, as is well known, attempt a reconstruction of the early history of the church, also challenge the attention of those who study and write on this period. But to enter into all these subjects, though needful for completeness, was not so necessary for the main object which the author had in view, and which he has ably and successfully accomplished.

The volume is handsomely printed. The Table of Contents, extending through fourteen pages, gives a good analysis and summary of the materials. The addition of an Index would make the work still more serviceable to students.

Leaders of the Reformation. By JOHN TULLOCH, D. D. Boston: Gould & Lincoln. New York: Sheldon & Co. 1859. 12mo. pp. 309.

Dr. Tulloch, who obtained the second Burnet prize for an able treatise on "Theism," is the Principal of St. Mary's College, St. Andrews. In these Lectures on Luther, Calvin, Latimer, and Knox, as the representatives of Germany, France, England, and Scotland, he gives an animated and graphic picture of these great reformers and their times. Such works are adapted to interest a large class of readers, because they combine the attractions of biography, of history, and of the oration or lecture. And such men as Dr. Tulloch render an excellent service to the Christian public in thus presenting the results of their graver studies.

Fiji and the Fijians. By THOMAS WILLIAMS and JAMES CALVERT, late missionaries in Fiji. Edited by GEORGE STRINGER ROWE. New York: D. Appleton & Company, 346 and 348 Broadway. 1859. 8vo., pp. x., 551.

The two volumes of the English edition of this valuable work are republished in this handsome octavo, which is issued in excellent style, illustrated by a map, engravings, and wood-cuts. It is valuable, not merely as a record of an almost marvellous missionary success, but also as a contribution to the natural history of the human race. Nearly half of the volume, the first part of the book, is devoted to an account of the island and its inhabitants, prepared from materials furnished chiefly by Rev. Thomas Williams, of Adelaide, who was for thirteen years a Wesleyan missionary in Fiji. The facts of the Mission History, pages 231 to 531, were derived from the Rev. James Calvert, who labored there for seventeen years. Such success attended the intrepid and zealous efforts of these devoted Wesleyans and their companions, that, in the space of twenty years, out of the 150,000 inhabitants of this group of islands, more than one-third were brought under the civilizing and religious influences of the Christian faith. Such was the debasement and degradation of these tribes that their conversion seemed well-nigh hopeless, and such have been the triumphs of Christianity among them, as to give new force to the prophecy that Christ shall reign over all the nations, and to strengthen the conviction that the religion of the cross is a universal religion, adapted to the needs of all the families of mankind.

The ethnological portion of this volume is of rare interest. All that is known about the history, customs, language, and religion of the Fijians is given in a simple and clear narrative. No recent work contributes so much

valuable information in respect to uncivilized tribes. The islands comprised in the Fijian group occupy about 40,000 square miles, in the South Pacific, between the abodes of the Malays and Papuans. Though discovered in 1643, they were not visited for trade until 1806. Of the eighty inhabited islands, Mban and Rewa are the most important, the inhabitants having been trained to warlike supremacy by convicts who escaped, in 1804, from New South Wales. As a race, the Fijians are connected with Asia; the peculiarities of the East and West Polynesians meet in them. The original government was patriarchal; at present it resembles feudalism; for though Mban is supreme, yet the other kindoms of Rewa, Somosomo, Verata, Lakemba, &c., are but nominally subject to it. In 1800, Verata had the hegemony, but it was subdued by the energetic Na-Ulivan, of Mban, who died in 1829, and was succeeded by his brother, Tanoa, who expired in 1852, still a heathen and a cannibal. Society is divided into six classes. Rank is hereditary, descending through the wife. The dignity of a chief is estimated by the number of his wives. The minute distinctions of social life and etiquette are well described in the second chapter of the volume. The third is upon war, its implements and usages. The captives are treated with incredible barbarity. The fourth chapter, on Industrial Produce, is full of curious details and fully illustrated. In the chapter on the "People," the accounts of their ingratitude, treachery, cowardice, implacability, and cruelty, are most revolting. Intellectually they stand higher than many of the South Sea Islanders; physically, too, they are well formed. There is an almost total disregard of the rights of life. Natural affections and sympathies are disowned. The chapter on Manners and Customs (pp. 106 to 168) details these with great particularity. The description passes through all the grades and degrees of savage life, terminating in the orgies of cannibalism. In respect to their religion, it is said (Chap. VIII.): "The idea of Deity is familiar to the Fijian; and the existence of an invisible supreme power, controlling or influencing all earthly things, is fully recognized by him. Idolatry, — in the strict sense of the term, — he seems to have never known; for he makes no attempt to fashion material representation of his god, or to pay actual worship to the heavenly bodies, the elements, or any natural object." Yet there are different gods worshipped in different localities; and deified mortals are also revered. The god Ndengei is the impersonation of the idea of eternal being; the serpent is his shrine. Every village has its temple; almost every chief his special deity. The priests rule through the fears and the imagination of the people. They give forth oracles in paroxysms, and guide by divinations. The fearful *tabu* is the instrument of kingcraft and of priestcraft. Of their other superstitions and religious ceremonies a full account is given; but our limits prevent us from supplying even an abridgement. The eighth chapter is upon the language and literature. Their tongue is a branch of the Malayo-Polynesian; it is spoken in more than fifteen dialects, of which the missionaries know seven. Books have been printed in four of them, viz.: those of Mban, Rewa, Somosomo, and Lakemba. The New Testament, and other parts of

Scripture, have been printed, besides some other useful books. In 1850, a grammar and a dictionary were issued from the mission press, prepared by that laborious missionary, the Rev. David Hazlewood. The grammar is said to be distinguished for its philosophical accuracy and completeness. The structure of the language and its capacity for expressing shades of thought are remarkable. It distinguishes, for example, between the genitive of subject and the genitive of object. The doctrine of the verbs is full and complex. The language makes an external distinction between verbs that imply voluntary action and those which do not; the former are reduplicated, and the latter not. Tense and mood are expressed by certain independent words put before the verbal form.

The gospel coming to such a people had, of course, its hardest task to accomplish. Victory here was victory over one of the most degraded and imbruted, the most lawless and sensual of the tribes of the earth. It came among them from the Friendly Islands; the converted Tongans, in the midst of the revival of 1834, offered their prayers in behalf of the benighted Fijians. In 1835, two missionaries, Rev. William Cross and Rev. D. Cargel, were sent to Lakemba; through the Tongan language they were at once able to speak to the natives, and were heard with respect. At the end of the first year 79 adults and 17 children were baptised. The little band was steadfast in persecution; their calmness in the midst of provocations, so opposite to their natural temperament, seems to have worked strongly in their behalf. From this beginning the work went on. Rewa, Somosomo, Ono, Mbua, Nandi, were successively occupied. The devoted missionaries, Cross, Hunt, Hazlewood, and Crawford, sank under their too heavy labors. But still the word of God grew mightily and prevailed. In Fiji there are now more than 7,000 church members; about 2,000 are on trial for membership; 60,000 attend upon Christian ministrations. Over 200 native teachers aid the mission. "Throughout a great part of Fiji, cannibalism has become entirely extinct. Polygamy, in important districts, is fast passing away; and infanticide, in the same proportion, is diminishing. Arbitrary and despotic violence on the part of rulers is yielding to the control of justice and equity. Human life is no longer reckoned cheap, and the avenger of blood comes not now as a stealthy assassin, or backed by savage warriors, but invested with the solemn dignity of established law founded on the word of God." But still, much remains to be done in some parts of the group, where cannibalism, infanticide, and cruelty still prevail. Is the reproach of Fiji to be taken away? "A little band of noble men and women, toiling and suffering in those distant islands, say: 'It shall be so, for the mouth of the Lord hath spoken it; trusting in this we have given our lives, our all. But the work is too great for us. When will help come? Let the Christians of Britain and Australia make answer to God and their consciences.'" Thus concludes this missionary narrative. It is a tale of absorbing interest. We heartily recommend the volume to all the friends of missions.

The Puritans; or the Church, Court, and Parliament of England, during the Reigns of Edward VI. and Queen Elizabeth. By SAMUEL HOPKINS. In three volumes. Vol. I. Boston: Gould & Lincoln, 1859. 8vo., pp. xiv. 549.

This is a goodly volume to look upon and to handle. The printers and publishers have done their part admirably. The Puritans have never been described in clearer type or on better paper. Nor have they had a more earnest or loving historian, one better disposed to do them ample justice, and to bring out the noble and even romantic characteristics of their history in the fairest light. Such a work has long been a desideratum in our historical literature. The general histories of England have been written, for the most part, by men, who, even while recognising the civil virtues of the Puritans, have been averse to their character and especially to their religious views. While conceding their modifying influence upon British history, these historians have also rejoiced that their principles did not become predominant either in church or state. In depicting the characters of the foremost men, they have loved to dwell upon their stern and darker traits, and have seldom done full justice to their nobler virtues. The whole Puritan movement has been viewed by them as past and transient, and England's glory has been identified in part with the conquest of such a faction. Nor in the Anglican church histories have they met with a better fate. Composed as these have been for the most part by the adherents of the establishment, the bias of their authors has been really, even if unconsciously, against the principles and policy of Puritanism. The most dispassionate account of the Early and Later Puritanism, from this point of view, is undoubtedly in the two volumes of Marsden; but he does not appreciate the full depth and significance of the story he narrates. It is to him rather a part of local than of general history; it is history which is already two hundred years old. Neal's History is in fact the only one written with full sympathy; invaluable in its facts and documents, it fails to interest the mass of readers. It never would make the history of the Puritans popular.

We are therefore glad to greet a history, written from a different point of view, and having elements of interest which these others lack. The array of authorities in the preface, and the volume itself, give ample proof that the author prepared himself for it by the most careful and conscientious studies. And the fact that it is the work of an American, and of a New England author, is also a point in its favor. For the history of such a great movement can be best written, — supposing the documents to be accessible, — where that movement has been felt in its greatest force and produced the most beneficent results. The Puritans, disowned in England, laid the foundation of a republic in the West. The best results of all they did, and thought, and suffered, are to be here found. And, therefore, here, in the light of these results, we can best estimate the value and the power of their

principles. And only he who knows these well can best write their history ; for sympathy with his subject is one of the prime qualifications of a great historian.

The author of this new work on the Puritans is already favorably known by previous volumes on religious and historical subjects ; but he here attempts a larger theme, and with more decided success. The work begins with Edward VI., A. D. 1559, and the account of the first Puritan, Bishop Hooper. It ends with the "Close of the first Primacy," that of Matthew Parker, in 1575. In the second chapter is a concise sketch of the origin of the English Reformation up to the time of Edward. The third chapter introduces us to the first Puritan, Bishop Hooper, and his objections to the Episcopal garments, with which the controversy fairly begins. Chapters four and five are upon the Marian Exiles and the Troubles at Frankfort. With chapter six we enter upon Elizabeth's reign ; her character and position are admirably described. The other chapters are : VII. The Reformation Restored (A. D. 1559) ; VIII. The Establishment (A. D. 1559), including an account of Father Coverdale ; IX. The Knout (A. D. 1563-6), and the introduction of the Book of Advertisements ; X. The Earl of Leicester ; XI. The Parliament of 1566, containing an account of the sharp controversy between the Commons and the Queen upon the Settlement of the Succession ; XII. The First Separation, 1566-7 ; XIII. The Papalins ; XIV. The Parliament of 1571 ; XV. The Presbyterians and the Parliament of 1572, with the great Cartwright controversy, continued in XVI, on The Admonition to Parliament, 1572 ; XVII. "Pretty Brisk," is on Archbishop Parker's strong repressive measures and persecutions ; XVIII. "Thinking" relates the hard case of Edward Deering ; XIX. The Close of Parker's Primacy, and the death of Robert Johnson, of want, in prison.

In the picturesque and graphic narrative of Mr. Hopkins, these topics are presented in such a manner that even those who usually avoid theological discussions and historical facts can hardly fail to be interested in them. The vivid fancy of the author puts even commonplace events into new relations, and invests them with unwonted attractions. Thus, in describing the judicial trials, and the controversies, and the persecutions, the actors in the scenes are depicted often even to their habiliments ; what they said and what they did is brought out as if the writer were really present at the time and place, carefully reporting all he heard and saw. In many cases, such scenes and descriptions rest on the basis of historic authority ; but in frequent instances, they are imaginary, — true, it may be, to the men and the times, but still the truth of fiction and not of solid fact. And thus, to the sober testimony of history is added the charm of the historic romance. For very many readers this will be one of the attractions of the volume ; many will peruse these dramatic descriptions who would otherwise not be drawn to the story of Puritan life and contests. And all this is well done, often admirably done.

At the same time, we cannot but think that this characteristic of this most interesting volume detracts from its historic value. The history is

there,—all the history is there; but we know not where to draw the line. Judged by the strictest rules, it is too historical to be a romance and too romantic to be a history.

And yet, with this abatement, this volume is one of unusual interest, and destined, we trust, to a wide popularity. The author is candid to others, while firm to the Puritan cause. He excels in those descriptions which impart life to a narrative. Occasional pregnant sentences gleam with bright and pointed thoughts. He sums up long controversies in short phrases. Even the listless reader who begins the volume will hardly lay it down until he learns the fate of Archbishop Parker.

Bible History in Connection with the General History of the World. With Notes of Scripture Localities, and Sketches in Social and Religious Life. By the Rev. WILLIAM G. BLAIR, A. M. T. Nelson & Sons: London, Edinburgh, and New York, 1852. 12mo. Pp. 470.

Besides a succinct account of Biblical History, this volume also contains a Gazetteer of Bible Localities and four maps. The contents are well distributed under leading heads in sixteen chapters. Not only the older, but also some of the most recent works upon Palestine, as "Porter's Handbook," and Dr. Thomson's "The Land and the Book," are used for occasional illustration. The chronology preferred is that of the Greek Septuagint, though Usher's, being more common, is printed in bold figures, while a plain type is used for the amended dates of Hales. It is among the excellent features of the volume that it introduces the contemporary history of other nations, so far as this bears upon the biblical narrative. The objections of infidelity are also referred to, even when they are not fully discussed. The work does not pretend to be one of original research, nor do we find that the author has made much use of the later and more thorough discussions of difficulties and objections. One can hardly write a complete Bible history without studying the works of Hengstenberg, and Kurtz, and Keil, and Hävernick. As a popular exhibition of the subject, presenting the materials in a clear outline, this volume has its merits and its place, and will doubtless obtain, as it well deserves, a good circulation.

Life in Jesus: a Memoir of Mrs. Mary Winslow, arranged from her Correspondence, Diary, and Thoughts. By her son, OCTAVIUS WINSLOW, D.D. New York: Robert Carter & Brothers. 1860. 12mo. Pp. 426.

Mary Forbes, the only child of Robert Forbes, Esq., of Bermuda and Mary his wife, was born in that island, Feb. 28th, 1774. On the 6th of Sept., 1791, she was married to Lieut., afterwards Capt. Thomas Winslow, a lineal descendant of Edward Winslow, governor of Plymouth colony. She early became a widow, yet trained up a large family in habits of virtue and piety. Residing for a long time in the United States and in England,

she was brought into personal intercourse and correspondence with many of the most devoted Christians of both countries. Though from a change in her views she was rebaptized, yet her Christian sympathies and efforts were not bounded by any sect. She died in England, Oct. 3, 1854, in the triumphs of faith: her last words were "I see Thee! I see Thee!" This memoir is compiled by her son, and is a fitting tribute to her excellence and Christian character. It is to be followed by another, composed of selections from her unpublished memoirs, and of letters from her friends. The biography is one which cannot fail to elevate the faith and quicken the zeal of Christians, especially of Christian mothers, in all branches of Christ's church.

The Life of General H. Havelock, K. C. B. By J. T. HEADLEY. Illustrated. New York: Charles Scribner, 1859. 12mo. Pp. 375.

It is somewhat remarkable that America should have furnished the first biography of this brave Christian soldier; but the general sympathy felt in this country for his character and exploits called for a speedier tribute to his memory than the care and caution of his brothers-in-law would allow them to give. At least a twelvemonth must elapse before the latter could arrange their materials, and two or three years before the work could be published. Mr. Headley was urged to undertake the biography, and has had access to valuable materials. Among them is a journal of Havelock, written in his youth. The volume is marked by the well-known characteristics of Mr. Headley's fluent and animated style. The battles are described almost as if he had seen them himself. Occasional redundancies and inaccuracies are easily passed over in the absorbing interest of the subject. All of Havelock's campaigns are minutely and graphically described. And his noble religious character is so portrayed as to lead us to love and honor, and wish to imitate the Christian example which he set in the midst of so many temptations. His Christian virtues stand out more definite and distinct in contrast with the scenes of carnage in which so many of his years were spent.

History of the Church of Christ, in Chronological Tables: a Synchronistic View of the Events, Characteristics, and Culture of each Period, including the History of Polity, Worship, Literature, and Doctrines; together with two Supplementary Tables upon the Church in America; and an Appendix, containing the Series of Councils, Popes, Patriarchs, and other Bishops; and a Full Index. By HENRY B. SMITH, D.D., Professor in the Union Theological Seminary of the City of New York. New York: Charles Scribner, 126 Grand Street. London: Sampson Low, Son, & Co. 1859. Folio.

This work is an attempt to combine the advantages of a manual and of synchronistic tables. It is a digest of church history on the basis of the best treatises, and so arranged as to be convenient for study and reference.

The whole history of the Christian church, ancient, mediæval, and modern, is divided into six general periods, and subdivided in sixteen tables. Each table occupies four folio pages, with exception of the fourteenth and sixteenth, which extend to five. The headings of each table give, in a concise form, the main points that distinguish the period and the table. The first column of each table describes the characteristics of the epoch; the second gives an outline of its secular history; and the third is devoted to literature and culture. These form an appropriate introduction to the proper church history.

The external and internal history of the church is then exhibited in ten or twelve columns, each column having a different subject; one page of each table being assigned to the external and two to the internal history. There is in these columns a consecutive and synchronized account of the growth of the church, its history in different countries, and a history of church literature, worship, discipline, polity, doctrines, and heresies. The part relating to ecclesiastical literature is full; the history of theology and of controversies has been given as minutely as the space would allow. The subjects of the columns are somewhat changed in the later tables, so as to correspond with the changes in the history itself. Thus there are here new columns upon Christianity and philosophy, and missionary and philanthropic societies; and the history of the church is arranged more in accordance with its national divisions.

Two supplementary tables are devoted to the history of the church in America from its first colonization. The history and the literature of each denomination are presented with particular fullness: in part, because this country has been so much neglected in other church histories, and also in the hope of making it a useful book for ministers and students in all branches of the Christian church. There is also a summary of our leading theological and ecclesiastical controversies.

The appendix contains a list of councils in chronological order; an alphabetical list of the popes; the series of patriarchs in the eastern churches, the archbishops of England, &c. The general index has more than 20,000 references. The whole work has the matter of four large octavo volumes.

The present statistics of the church, in all its branches and denominations, are given, according to the latest and best authorities. This includes the statistics of missions, and of missionary and philanthropic societies in all parts of the world.

These tables are designed to be not merely a book of reference, but also a manual for study and review. Thus, the first column of each table, read consecutively, gives an outline of church history under its general aspects and relations. In the same manner, the columns on literature, polity, doctrines, and worship contain a condensed history of each these subjects, complete in itself.

The typographical execution of the work is excellent. It is issued in Mr. Scribner's best style.

[SERMONS AND PRACTICAL WORKS.]

The Captive Orphan: Esther, the Queen of Persia. BY STEPHEN H. TYNG, D. D., Rector of St. George's Church, New York. Robert Carter & Brothers. 1860. Pp. 414.

This volume is made up of discourses, addressed by the author to the younger members of his church in Sabbath afternoon services. They are on the same plan with his "Lectures on Ruth," which were published some four years since and have had a wide circulation. The history of Esther is here reviewed as illustrating the great doctrines of Providence and Redemption. These discourses contain familiar, earnest, and often eloquent exhibitions of evangelical truth. They are well fitted to instruct the young in the great principles of the Gospel. They show us how divine truth can be skilfully adapted to meet their spiritual wants in the way of impressive exhortation and cogent appeals, and the secret of Dr. Tyng's great success with this part of his flock.

The Crucible; or, Tests of a Regenerate State. By Rev. J. A. GOODHUE, A.M. With an Introduction, by Rev. Edward N. Kirk, D. D. Boston: Gould & Lincoln. 1860. 12mo. pp. 352.

The object of this excellent work is given in its title. It is divided into three parts: the first is on Unrecognized Regeneration, or Faith without Hope; the second is headed Unrecognizable Regeneration, or Hope without Faith; the third is on Recognized Regeneration, or Faith and Hope. It is full of important and valuable suggestions to guide the inquirer and the pastor. The first part deserves to be thoroughly studied and pondered; the second ably exposes false hopes; the third exhibits the rules and principles for testing the renewed state. Dr. Kirk commends the discussion in a careful introduction.

Sermons Preached and Revised by the Rev. C. H. Spurgeon. Sixth Series. New York: Sheldon & Co. Boston: Gould & Lincoln. 1860. 12mo. pp. 450.

Mr. Spurgeon is made to be a preacher. In a letter prefixed to this volume he says that he "has been trying for many weeks to get up a few words of preface, and, after burning several attempts, is compelled to give up the matter, finding it easier to preach a hundred sermons than write one preface." His published discourses increase rather than diminish in interest. This series is as powerful and original as any that has preceded it. At the bar of the strictest criticism, he has manifest faults; but at the same bar he has also wonderful excellencies. Christ is set forth in all his fulness.

and the sinner is exhorted to flee to him by all the arguments that can move or melt the soul. Often, too, he verifies what he himself has said in one of these sermons: "Simple truth, if it be of a most solemn character, when told in the simplest words, is very much akin to the loftiest poetry." Our ministers will do well to study, though not to imitate, these sermons.

Smooth Stones taken from Ancient Brooks. By Rev. C. H. SPURGEON. New York: Sheldon & Co. Boston: Gould & Lincoln. 1860. 18mo. pp. 269.

Thomas Brooks was a famous Puritan preacher in his day in London. He died September 27, 1680. His "Mute Christian" is well known and highly valued. The present work is a collection, from his writings, of quaint and evangelical sayings. As a writer, says Mr. Spurgeon, "Brooks scatters stars with both his hands; he hath dust of gold; in his storehouse are all manner of precious stones." His words are valuable as a stimulus to thought. Mr. Brooks is quaint; but he never said any thing quite so odd as the title of this volume.

The Family Treasury of Sabbath Reading; a New Monthly Magazine, edited by the Rev. ANDREW CAMERON. London: Thomas Nelson & Sons, Paternoster Row; Edinburgh, and New York.

This is a valuable miscellany, and well adapted to its proposed object, which is to furnish proper reading for Sundays. It will make the Sunday in the family a profitable and pleasant day. Each number consists of seventy-two pages, royal 8vo., double columns, printed in clear type. Denominational and sectarian peculiarities are to be excluded. It contains articles written by eminent clergymen in different evangelical churches of America as well as of England and Scotland. For the children, there is in each number a "Children's Treasury" and "Home Lessons for the Little Ones." Besides these papers, the other contents are arranged under the titles "Practical and Devotional Papers," "The Biblical Treasury," "Hours with Living Preachers," "Home Lessons for the Lord's Day," "Biography," "Poetry," "Papers for the Churches," &c. The design is a good one and well carried out under the able editorial supervision of Rev. Andrew Cameron, formerly editor of "The Christian Treasury." This Magazine is furnished in New York, 131 Nassau Street, by the publishers, at the moderate subscription of \$2 per year.

BOOKS FOR CHILDREN. If any of our readers have children who have not seen *Mrs. Thomas Geldart's Sunday Morning Thoughts*, and *Sunday Evening Thoughts*, and *Emilie the Peacemaker*, we are sure that we shall be doing them a service by recommending these three volumes, which are published in handsome style by Sheldon & Co. and Gould & Lincoln. They are

just the books to interest children in the best way in moral and religious lessons. *Rose Morton's Journal for February* makes the forty-second volume of Sheldon & Co.'s Sabbath School Library. This is also by a lady, written in continuation of a like *Journal* for January. Each day in the month has its record of a child's thoughts, associations, plans, and struggles with temptation. Mothers will welcome these little books, as giving the best instruction in an unusually fresh and simple style. The Rev. HARVEY NEWCOMB has added to his other useful books *Kind Words for Children, to guide them in the Path of Peace*. Published by Gould & Lincoln. 12mo. pp. 141. This is a book of instruction upon religious themes, made attractive by a simple, earnest style, and illustrated with a great variety of incidents.

PHILOSOPHY.

Vorlesungen über Pantheismus und Theismus. Von DR. GEORG WEISSENBORN. Marburg. 1859. 8vo. pp. 243.

Dr. Weissenborn, the author of these *Lectures on Pantheism and Theism*, obtained a high reputation, while he was a "private teacher" at the Halle University, by his very able *Lectures on Schleiermacher's Dialectics and Dogmatics*, in two volumes, 1847. He is now "Professor Ordinarius" of Philosophy, at the University of Marburg. He does not write as a theologian, but as a philosopher, on the great theme which he has chosen for this new work. He discusses it, too, with a full sense of its radical import. "The question between pantheism and theism," he says, "is the most general, and at the same time the most profound, which the present age lays before the thinking mind, seeking an answer. For upon the answer given to this question it depends, whether philosophy is to begin a new era, or whether it has already reached its completion and its end. For if pantheism be the system of absolute truth, since it has already exhausted its resources, we can no longer talk about a further development of philosophy, completing its principles." With these strong words, turning the tables in fact upon the pantheist, the discussion is begun.

And the whole work is one of great value, worthy of the thorough study of all who feel an interest in the highest question of modern thought, and especially of those who have been seduced by the philosophical pretensions and daring prophecies of the pantheistic scheme. In no single work, and nowhere within the same compass, do we know of so complete and satisfactory a treatise. It concerns a question which is vital and fundamental. For the great antagonism of the nineteenth century, underlying its other conflicts, is that between pantheism and theism. Each of these represents a controlling and shaping mode of thought, which has to do not only with God, but also with human institutions and welfare. A pantheist differs

from a theist in his views of human nature, of morals, and of life, as much as in his views of Deity. He has, and must have, a different theory of virtue and of sin, of free will and responsibility, of the state and of the church, of this life and of the life that is to come. These two systems have been opposed to each other through the whole course of human history. In the Orient, before the time of Christ, there was not only the Jewish theism, but also the pantheism of the Brahma religion. In the Greek philosophy we find the pantheistic Eleatics, and the theistic Plato and Aristotle. In the new Platonic philosophy, and in some of the mystics of the middle ages, there were pantheistic elements. But it has been reserved for modern times to bring out the conflict in its sharpest forms. In Spinoza, pantheism was not only revived, but it also assumed a new and more comprehensive character. And in the earlier system of Schelling, and the Logic of Hegel, we find it in its most complete and destructive form, destined, in the view of its votaries, to undermine the Christian church, and reconstruct the whole social fabric. And over against it has stood, and still stands, the Christian faith, the purest and highest form of theism, proclaiming a God who is both absolute and personal.

Dr. Weissenborn proceeds to the discussion of this great question by dividing his treatise into two main parts, the first of which unfolds all the phases of pantheism, and the second the different forms of theism, which finds its last and highest expression in the Christian Trinity. The Trinity is to him the formula for the complete theistic idea. The object of his argument is to show that all the lower and ruder forms of pantheism necessarily run into the logical pantheism of the latest German school; that all the forms of theism in like manner necessarily run into the Christian idea of God; and that the Christian theism is also the most perfect and philosophica expression of what the highest pantheism is seeking after, but fails to find, in an impersonal Deity. We cannot follow him through all the details of his argument, for his book is one solid argument from beginning to end. We can only indicate the general order of the discussion.

What then is Pantheism? It is that system which asserts that the whole ($\pi\alpha\nu$) is the Deity. This whole is, however, not everything, taken individually, but the *all of things*, or the *unity of things*. This unity or oneness of things is the Deity. Or, to use a more general phrase, — since the human spirit is not properly a thing, and yet must be included, — pantheism is the system which identifies the unity of existences with Deity. Pantheism, strictly taken, identifies the world with God, only in so far as the world is a unity. "Pantheism distinguishes between the world and God; but then by the world it means nothing more than the multiplicity of existences, and its God is nothing more than the unity of all that is in the world, as unity."

This is the idea which underlies all the different forms of pantheism. These forms, historical or possible, are six in number. 1. The Mechanical or Materialistic Pantheism; God is here simply the mechanical unity of the world; matter is all in all; the existence of spiritual beings is denied. 2.

The abstract Unitarian or Ontological Pantheism; this is the direct opposite of materialism. The world of matter, it says, has no real being; the one abstract being, or substance, is all in all. This is the system of which Spinoza is the most complete representative. In some of Schleiermacher's speculations it reappears, though he assigns to the world a more real and independent character. 3. The Dynamic Pantheism does not view God as an abstract unity above the world, but rather as the dynamic unity of and in the world; all that is in the world is but the manifestation or efflux of this prime energy, which is the only Deity. 4. Another modification is in the Psychical Pantheism, which identifies Deity with an imaginary soul of the world. 5. The Ethical Pantheism makes God to be equivalent to the universal moral order: this was the earlier system of Fichte. 6. The scheme into which all these others run by a logical necessity is the Logical Pantheism, found in one of its aspects in Schelling's youthful speculations, and in its complete development in Hegel's *Logic* and *Metaphysics*. The latter maintains that the Absolute, or God, is the unity or essence of all existences; this essence is the same as reason, which comes to self-consciousness only in man. But an absolute, says our author, which is realized or becomes actual only in the relative and finite, cannot be the real absolute, cannot be God.

These different systems are fairly stated, and their principles ably discussed. It is shown that they are inconsistent, not only with morals and freedom and religion, but also with the very idea of the Deity as an absolute and infinite being. Dr. Weissenborn next presents a review of the different forms of theism, in the same clear and succinct manner. These are chiefly three: first, those systems in which God and the world are put in simple and direct antagonism, God being the infinite and the world the finite, so as mutually to exclude each other. Modifications of this doctrine are found in Judaism, in deism or rationalistic theism, in the supernaturalistic theism, and in the system of Jacobi. The second form of theism is that which asserts an identity in essence between God and the world, at the same time that it concedes that God, as a personal being, is above the world. The defects and inconsistencies of this scheme are clearly pointed out: among its advocates are the younger Fichte, Erdmann, Bunsen, Weisse, and Rothe. The third form of theism, espoused by our author, asserts that the essence of God and the world are both identical and different: God is in the world, yet all of God is not in the world. This part of the work is, perhaps, the most exposed to criticism. It is difficult to see what is that essence which is thus common to God and the world. Some of the statements of the author seem to imply nothing more than that in the world we have a revelation of God; that the world is made according to the divine plan and ideas; and that, in the Incarnation, God himself appears in human history. The author also here vindicates the Christian doctrine of the trinity on rational grounds, as a necessary distinction of persons in the Godhead itself; and he claims that this view of God is the only one consistent with the position that God is an absolute being, and above the world.

In the section on the Conflict of Christian Theism with Modern Science, he examines the objections to the positions, that God is transcendent, that is, above and beyond the world; that God is a personal being, and that God is a trinity. The affirmation that personality necessarily implies limitation, is carefully considered and refuted. A section follows on the Science of Christian Theism, to show that not only is such a science possible, but that Christianity alone can construct a complete philosophy, consistent with all the facts of nature and consciousness. This position is applied to creation, to miracles, to human freedom, to sin, to immortality, to prayer, and to the Person of Christ, upon each of which subjects there is a concise discussion, in reply to the current pantheistic objections. A short section on the relation of Christianity to Art concludes this volume.

The work, as may appear from the above analysis, though slight in compass, is weighty in matter. The style is occasionally involved, yet not obscure. A tolerable acquaintance with the general principles of German theology and philosophy will carry one through without much difficulty. The structure of the book as an argument is excellent. It is a methodical progress from beginning to end. Its tone is elevated and candid. The author speaks as a philosopher, without the slightest trace of the *odium theologium*. This lends force and dignity to his views. His work is another sign, that even in the sphere of philosophy pantheism must be repudiated; that so far from being able to destroy Christianity, it cannot even maintain itself before the bar of human reason.

Moral Philosophy; including Theoretical and Practical Ethics. By JOSEPH HAVEN, D. D., Professor in Chicago Theological Seminary, &c. Boston: Gould & Lincoln. New York: Sheldon & Co. 1859. 12mo. pp. 366.

Professor Haven won an honorable position among lovers of wisdom by his valuable work on mental philosophy. Even those who could not agree to all his principles, admitted the skill and care with which that volume was prepared for the service of the class-room. The qualities which distinguished that work reappear in this new volume on moral science, — the like clearness of arrangement, fairness of statement, and animation of style. It will prove a valuable auxiliary to both teacher and pupil.

The Introduction defines the Nature and Province of Ethics, distinguishing it from Mental Philosophy. The First Division treats of Theoretical Ethics in six chapters: I. On the Nature of Right. II. The Ground of Right. III. The Rule of Right. IV. The Province of Right. V. Faculties Cognizant of Right. VI. History of Opinions respecting Right. The Second Division is on Practical Ethics, divided into five parts: I. Duties to Self; II. To Society; III. To the Family; IV. To the State; V. To God; concluding with a chapter on the Conflict of Duties, and a list of authorities. Among the latter we are surprised not to find the name of

Lieber, whose works on Political Ethics and Civil Liberty put him in the foremost rank among political writers. About a hundred pages of the volume are devoted to the Duties to the State. Dr. Haven says that he "has given to this subject a fuller discussion than is usual in works of this kind, yet not fuller, perhaps, than its relative importance demands. It has seemed to the author that the youth of a free country should be carefully instructed in the first principles of civil government, and in the rights and obligations of the citizen." In this we think the author has judged wisely, and made his book all the more useful. As a whole, this practical division of the treatise is well handled. The difficult questions are stated and argued with fairness; and the author's conclusions are given with decision, but also with moderation.

The first division will be consulted with most interest by those who look at ethics in its relations to theology; for though the work was not written with a theological purpose, yet, like every treatise on moral science, its principles enter into the heart of our theological controversies. Under this point of view we are glad to see that Professor Haven takes his stand so definitely upon the position that right is a simple and ultimate idea, and defends it so ably in contrast with other theories. Whether he has always given to these other theories their full force and most definite expression, may perhaps be doubted; as, for example, in the case of the subjective happiness, or self-love scheme. This we do not say because we have the slightest objection to having that system theoretically demolished, but because we want to see it thoroughly done.

We are surprised not to find a more full discussion of the Nature of Virtue, especially in relation to Edwards's theory. It is simply defined, as "doing right, intentionally, and because it is right;" but this is not to meet or solve the question. It is simply giving us equivalent phraseology. It does not tell us any thing at all about the nature of virtue; it does not discriminate its essence; it does not tell us what is the common element in all virtuous states and acts. And this is just what President Edwards's theory does do. Saying that virtue is right, is simply saying that virtue is virtue.

Akin to this is what we conceive to be another defect of the theoretical part of this treatise. It is in answer to the question, What is a Moral Action? Its essence is declared to lie in the "intention." But this general word, *intention*, lets slip the main point, which is, the essence or character of the intention itself. The whole theory of intention is a vague one. The intention must be "right." But what makes a right intention? What is the ultimate motive in right action?

And this leads us to suggest still another criticism. The sphere of morality seems to us to be arbitrarily limited. It is put too exclusively in the will. It is found in actions alone, and ultimately in volitions. The affections are only incidentally recognized. And, consequently, the province of morality and of moral government is greatly circumscribed. We need not indicate the bearings of this theory upon the question as to the nature

of sin and of holiness. The treatise quietly assumes that all right consists in action. This may do for the sphere of society and the state, though even there it does not give us the whole truth; but it will not carry us through the deeper questions about the moral government of God.

On the basis of such narrow definitions, we do not believe that it is possible to construct a thorough system of moral science. The sphere of right is much wider than the sphere of individual volitions. And the author, it seems to us, has been hampered in the whole construction of his book by not recognizing this fundamental point. The family, the state, and the church are essentially moral institutions. As institutions,—not merely under the limited point of view of the duties we owe them, but as institutions,—they belong appropriately to moral science.

Political Economy: designed as a Text-book for Colleges. By JOHN BASCOM, A. M., Professor in Williams College. Andover: W. F. Draper. 1859.

This work, which forms a neat octavo volume of 366 pages, will, if we mistake not, be welcomed by practical teachers of this important branch of science. Many of them, of late years, have gone abroad for their text-books, and have used the French work of Say, or the English work of Senior. On its own principle of demand and supply, Political Economy has now secured a new text-book. So far as we have examined it, it pleases us very much. The discussions are generally brief, but always strong and manly. It presupposes an intelligent teacher, whose work is thus not wholly taken out of his hands. Its subdivisions into chapters, and these into numbered paragraphs, while preserving a natural and philosophical order, seem well arranged for lessons.

The work has another excellent feature; the more important propositions of each chapter, expressed in a concise form fitted to impress them on the memory, are printed in Italics, and discriminated on the page from the rest of the text; sometimes also they are repeated at the end of the chapter and numbered. Although the book is not large, we have noticed no omissions of any important matter. This, indeed, seems to us to be the great merit of the book, that the science of Political Economy is treated in its whole extent, in a scientific method, and within very moderate limits. Its propositions are not only stated, and illustrated, but *proved*.

In reading the book, we have noticed a few infelicities of expression, and an occasional hesitancy of the language in rendering the thought: but these are faint blemishes, in comparison with its solid merits.

GENERAL LITERATURE.

Roman Orthoëpy: a Plea for the Restoration of the True System of Latin Pronunciation. By JOHN F. RICHARDSON, Professor of the Latin Language and Literature in the University of Rochester. New York: Sheldon & Co., 1859. Pp. 114.

This volume is an able and scholarly attempt to vindicate the restoration of the ancient Roman system of pronouncing the Latin language against the prevalent modern usage. The author exposes the common error, which supposes that there is one "continental method for the pronunciation of the Latin." "Of the six different systems of Latin pronunciation prevalent in western Europe and our own country, five are strictly national." Each nation has in fact followed the analogies of its own tongue. Professor Richardson also distinguishes between the present English system of Latin pronunciation, and the earlier and purer method, which was in substantial accordance with the Roman. If we are to pronounce Latin as the Romans did, he makes out a strong case. If the Latin were a living tongue, the proposed reform would doubtless be adopted. It is, in fact, a question of scholarly accuracy and fitness in opposition to the modern usage of almost all nations and scholars. The same reform was recommended several years since by Professor Haldeman, in his *Elements of Latin Pronunciation*. In respect to the vowels, the proposed reform allows only one sound for each, the difference between the long and short being simply of quantity and not of quality; *a* has the sound of *ah*; *e* of *a* in fate; *i* of *ee* in fleet; *o* as in note; *u* like *oo* in moon. *Y* resembles the French *u*. The diphthongs *æ* or *ai* should be pronounced like *ay*; *au* has the sound of *ow* in now; in *æ* and *oi* the vowels are sounded separately. *C* and *qu* have the sound of *k*. *G* is to be always hard. *J* is like the consonant sound of *g*. These positions are proved with learning and ability. The work is interesting and valuable; though it may not reform our bad habits, it certainly shows that the author is an accomplished Latin scholar.

British Novelists and their Styles: being a Critical Sketch of the History of British Prose Fiction. By DAVID MASSON, M.A. Boston: Gould & Lincoln. New York: Sheldon & Co. 1859. 12mo. pp. 311.

These lectures, like the preceding ones, were delivered before the Philosophical Institution of Edinburgh in the spring of 1858. The Athens of Scotland is favored in the quality of its lectures. Mr. Masson has come into a wide repute by his "*Life of Milton*." These lectures show his skill in literary criticism, not in minute detail, but in the grasp of principles. The first lecture begins with an investigation of the nature of the novel. The novel comes under "the department of poetry;" it is a species of narrative or epic poetry. This arrangement is made, because the word "poetry" is used as equivalent to "literature of the imagination." A better arrange-

ment, it seems to us, would be to make the literature of the imagination the genus, and poetry and the novel species under it. The character of the novel, its relation to other forms of literature, and the points for criticism in it are well described. The history of the novel is then given, in successive lectures: the characteristics of the different epochs are presented with fairness and fullness. It is the best contribution we have yet had to what may be called the philosophy of novels, including the determination of their place in general literature. The subject is handled with conscious freedom and power. The style is full, flowing, — often redundant, sometimes involved, but always animated and full of thought. The novel is changing its character; and Mr. Masson expresses three hopes as to its future: 1. That it should take more the character of the epic; 2. That it should be the vehicle of giving the best results of speculation; 3. That it should combine more perfectly both the ideal and the real.

The Art of Extempore Speaking. Hints for the Pulpit, the Senate, and the Bar. By M. BATAIN, Vicar-General and Professor at the Sorbonne, etc. With Additions by a Member of the New York Bar. Fourth edition. New York: Charles Scribner, 1859. 12mo. pp. 364.

M. Batain is a philosopher, but this has not incapacitated him for writing a very popular book, on a subject which is more popular here than even in France. This work will undoubtedly be read by ten times as many Americans as Frenchmen. We are not surprised at the welcome which has already been accorded to it, for it discusses a subject of general interest in a plain, familiar, clear, and philosophical manner. Some of our nascent orators may perhaps be deterred at the outset by the array of qualifications necessary for public speaking. The "Natural Dispositions" alone, that are pre-requisite are seven, viz.: 1. A lively sensibility. 2. A penetrating intelligence. 3. Good sense (a sound reason). 4. A prompt imagination. 5. A firm and decisive will. 6. A natural necessity of expansion. 7. Finally, a certain instinct which urges a man to speak, as a bird to sing (p. 11). This is capital, — only imagine some of our orators trying themselves by these tests! Then on page 107 there is a list of eight "Acquired Qualities," which are equally indispensable, in addition to the stores of science and knowledge. The larger part of the work is occupied with excellent directions as to the plan and structure of the public discourse; its delivery; how the speaker should behave all the time, even to what he should do after it. The American editor has added three valuable chapters on The Logic of the Orator, the Voice in Public Speaking, and Rules of Order and Debate. The work is pervaded by a religious tone.

2

